

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is known that science and theology have recently been drawing more closely together. It is at any rate known that they have ceased to eye one another with the old unsleeping antagonism. How has the change come about? The causes are many, and not always easy to trace. But one cause is the interest that scientific men have been taking in the existence of a future life.

That interest is not due to Christianity. The believer in Christ has no more doubt of a future life than he has of the present life. 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.' Christ spoke these words and others like them. And not only did He speak plain words like these, but He lived a life on earth every act of which took a future life for granted. The believer in Christ has no doubt that if a man die he shall live again.

But the new interest in the future which men of science show has not come from Christ. Some of them take an interest in theology. But that is an afterthought. It is the result, it is not the occasion, of their interest in a life to come. The new interest in the future is due to the discovery that physical science cannot explain everything.

This is a genuine discovery. And it is now
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accepted by almost everybody. It is accepted even by Sir Edwin Ray LANKESTER. In an article in *The R. P. A. Annual* for 1915, he accepts the limitation of science without reserve. He expresses it mathematically. He suggests that we might regard the results of science as the contents of a bracket, as used in algebra. Inside the bracket he would place all the ascertained and ascertainable facts of physical science; outside it the facts (if they may be called facts) of religion and theology. And he has no hesitation either in confining science within the bracket or in acknowledging his interest in whatever may be without.

But there must be no confusion between the two. If the contents of the bracket are to be confined within it, the things that are without must not enter in. Sir Edwin Ray LANKESTER has written this article for the purpose of protesting against any attempt that may be made to arrive at the knowledge of a future life by the methods of physical science.

For it seems to him that all the progress which has been made by science during the last two hundred and fifty years has been made by rigidly adhering to the scientific method. What is that? It is the method of 'not blindly accepting a guess or belief as to the causes or relations of observed occurrences, but of at once testing such guess or

belief by framing an inference from it, the truth of which inference could be put to the proof of actual observation.' The Royal Society was founded in 1662. It was founded for the purpose of putting the scientific method into operation. And to the application of the scientific method, says Sir Edwin Ray LANKESTER, is due the whole of that vast mass of knowledge of physics, chemistry, and biology which has accumulated since the Royal Society was founded. He does not deny that some of the founders, and some of those who succeeded them, had no clear conception of the scientific method, or were not always careful to apply it. They had their own religious beliefs and theological speculations, and they often allowed them to interfere with the working of the method of science. But in so far as they did so, they retarded progress. The method of science is to observe physical facts, to classify them, to draw legitimate conclusions from them, and to insist at every step on the production of 'cases' which can be tested.

Now it so happened that at the last meeting but one of the British Association for the Advancement of Science, the President, Sir Oliver LODGE, forgot this fundamental rule. In his presidential address he expressed his personal belief in the existence of ghosts. He did not use that word. He spoke of 'discarnate intelligences.' But Sir Edwin Ray LANKESTER says that by 'discarnate intelligences' he meant what ordinary people would call ghosts. And ghosts he himself prefers to call them.

But why should not Sir Oliver LODGE express his personal belief in the existence of ghosts? Sir Edwin Ray LANKESTER does not deny his right—on another occasion. It is his right to do so at the meetings of the British Association that he denies. It is his right as President and in his Presidential Address. For it is understood that nothing shall be mentioned at the meetings of the British Association but that which is found inside Sir Edwin Ray LANKESTER's algebraical bracket.

Is this an act of intolerance on the part of Sir Edwin Ray LANKESTER? He says it is not. He says that his objection is not made to a belief which he does not share. It is not made because he denies the existence of ghosts. He does not deny their existence. He does not know whether they exist or not. What he objects to is that Sir Oliver LODGE at a scientific meeting introduced them unscientifically. He did not produce an example. He did not make it possible for the men of science who were present to test his belief. In the early days of the Association there were men who wished to introduce matters of doubtful disputation. The members insisted that they must 'bring in' an experiment or a specimen. They insisted that the vampire and the dragon should be placed "on the table," that angels should be brought before them, and their power of dancing on a needle's point exhibited, before they would discuss these things at all.' And because Sir Oliver LODGE did not observe this rule his Presidential address is condemned as unscientific and retrogressive.

One of the reasons for the publication of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS was the arrest that had taken place in the progress of Theology. For a long time Systematic Theology had made no progress. It was waiting to use the results of the new science of Biblical Theology. From that science much was expected, and much came. But Biblical Theology itself was by and by brought to a standstill. Seeking to discover and to systematize the contents of the Bible, men found that the Bible could not be studied by itself. Its contents could not be isolated from the contents of other religious books. They found that no further progress could be made until the means of comparison with the phenomena of religious life throughout the world was placed at their disposal.

THE ENCYCLOPÆDIA OF RELIGION AND ETHICS seeks to meet that necessity. It has other and larger aims. The whole range of the religious

teacher's interests is covered by it. The religious and moral life of the world is revealed in it. But the demand of Theology to be considered a progressive science, and to make progress, is never lost sight of. The seventh volume, which has just been published, contains many articles which directly meet the demand.

Among the rest it contains a series of articles on Incarnation. But the mention of Incarnation recalls another reason for the issue of the Encyclopædia. If it has a theological it has also an apologetic value. The opponents of Christianity have for some time been before the world with arguments drawn from the comparative study of Religion. And of all their arguments none has told so disastrously as the assertion that there had been many Christs in the world and that Incarnation was a superstition of almost universal acceptance.

The subject of Incarnation is dealt with in this volume by nine authors and in eleven articles. No facts are obscured. No bias, either for Christianity or against it, can be detected. What was wanted was simply a full and reliable knowledge of the facts, and these men, each of whom is an authority in the religion upon which he writes, have furnished it.

The most important article in the new volume of the *Journal of the Manchester Egyptian and Oriental Society* (Manchester Univ. Press; 5s. net) has been contributed by Dr. Louis H. GRAY, one of the editors of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, whose subject is 'Zoroastrian and other Ethnic Religious Material in the *Acta Sanctorum*.' But that article is of special interest only to Iranian scholars. In the same number, however, there is a note by Mr. M. A. CANNEY on a peculiar Hebrew expression, which comes within our province here.

It is the expression 'hip and thigh.' In Jg 15⁸

it is said of Samson's slaughter of the Philistines, that 'he smote them hip and thigh.' The meaning, according to the commentators, is that they suffered a complete overthrow. And no doubt the commentators are correct. But why 'hip and thigh'? What is the origin of the phrase? And what appropriateness has it?

No one has been able to answer. Mr. CANNEY cannot answer. He believes that no answer is possible, for he believes that the phrase is a mis-translation.

Literally translated it is 'leg upon thigh,' which does not make for clearness. Professor G. A. COOKE takes it to mean 'so that the limbs of the slain fall one upon another.' Professor MOORE suggests that the phrase is a wrestler's expression, and means 'to trip up.' But none of these meanings commends itself to Mr. CANNEY.

He believes that the word translated 'leg' (*shōk*) is a verb. It does not occur as a verb in Biblical Hebrew, but its equivalent (*sāka*) occurs in Arabic. This Arabic verb means 'to drive.' It is used of driving cattle; and it is used of sheep or goats 'pressing' one upon another. This, he believes, might easily pass into 'strike,' and so the meaning of the text would simply be that Samson struck the Philistines upon the thigh. Of course the expression is metaphorical still. The thigh is the seat of life and procreation; and thus the meaning is obtained of ruthless extirpation. Mr. CANNEY would translate Jg 15⁸, 'and he smote them, striking upon the thigh, a great slaughter.'

A discovery of much interest to the student of Religion has been made in Rome. An account of it is given in *The Times* of December 24.

Excavations at the church of San Clemente, begun fifty years ago, but interrupted by the pouring in of water, probably from some ancient aqueduct, were resumed in 1902 and have been

continued until now. Every layer as it was dug up revealed another. First there was the ancient church, erected about the eleventh century. Below its pavement excavation uncovered another and older church, almost perfect in all essential details, and 'filled with matter of the greatest interest to the Christian historian.' Below this church, which cannot be later than the fourth century, there came to light a Roman house of the Imperial period, one chamber of which was evidently regarded as a holy shrine and had been arrayed as an oratory.

There is reason for believing that this is the very house in which St. Clement lived. For tradition says that he belonged to a noble family, possibly the Imperial family of the Flavii; and his father, according to the *Liber Pontificalis*, lived in the Coelian region. But this is not the lowest building yet. Below the dwelling-house of St. Clement there has been discovered a mass of masonry which had once been a strong fortress in the days when kings ruled in Rome—'very likely the residence of Tarquin, some five centuries before the birth of Christ.'

Return for a moment to the dwelling-house of St. Clement. For of all that this fertile excavation has revealed, the most important thing is the discovery in this house of two shrines belonging to two rival religions. The one shrine is Mithraic, the other Christian. The shrines are there together, but it is not to be supposed that they were used together. No doubt the Christian shrine was first. Then came Mithras, an intruder into a Christian home,—to be subsequently expelled again, after an unknown number of years, on the triumph of the Catholic Church. The position of these shrines, side by side in a great Roman's home, is testimony of the most impressive kind to the magnitude of the struggle between the religion of Mithras and the religion of Christ which was carried on so long and so doubtfully throughout the Roman Empire.

'Is it the pious duty of every believer in religion to renounce Friedrich Nietzsche and all his works?' The startling question—startling at such a time as this—is asked by Mr. Edwin Dodge HARDIN in the latest number of *The American Journal of Theology*. The title of the article is 'Nietzsche's Service to Christianity.'

Mr. HARDIN is not a follower of Nietzsche. There are followers, and they seem to be on the increase. 'Before his own death Nietzsche had the somewhat uncommon privilege of seeing his doctrines received, rather, seized with avidity, by many, and of being able to foresee in some measure how influential they were destined to become. More than a decade has passed since he died, and his philosophy is still making headway. Some of his characteristic ideas have been welcomed by men of action on both sides of the Atlantic, who find in them a sufficient excuse for themselves, if not an argument strong enough to convince society, for some of their relentless and unscrupulous methods of acquiring and using wealth and power.' But Mr. HARDIN is none of these.

He is a believer in Christ. And he knows very well that no man can be a believer in Christ and in Friedrich Nietzsche. Yet he firmly holds that along with the evil which he has done, Nietzsche has rendered a real service to Christianity. And he gives his reasons.

In the first place Nietzsche has compelled us to see the Christian Faith in its real greatness. 'When in the Roman Church the momentous task is undertaken of adding to the calendar of the saints one who is deemed worthy of the honour, in opposition to those who have been chosen to emphasize the merits of the candidate, a man of large scholarship and critical mind is appointed to the important office of devil's advocate. It is his duty, as his significant title suggests, to bring to light any flaws in the candidate's claim to sainthood and to throw all possible objections in the way of his canonization. If his efforts prove to be

unavailing, the candidate is eventually crowned as saint with the added lustre that comes from the vindication of his merits against all assaults. Nietzsche may justly be regarded as a sort of devil's advocate in the case of Christianity. Its implacable and uncompromising foe, his very hostility serves the stimulating purpose of compelling Christianity to reveal what merits it possesses and to show such virtues as will stand the most searching and merciless criticism.'

Mr. HARDIN holds that criticism is a good thing. It makes us think, and that in itself is worth much. It forbids us to take things for granted. It compels us to weigh anew moral values which we thought were established for all time. Aeroplanes rise best against the wind; and if Christianity has motive power, it will rise against the wind of criticism, as it once rose against the wind of persecution, to far loftier heights than we are in ordinary times content to have it.

But we may not separate Christianity from Christian men. Nietzsche compels us to look at our own Christian lives. He shakes us with unnecessary roughness at times. But he shakes us. And if it is out of a slumber that is as harmful as it is pleasant he does a service to us. 'Indeed,' asks Mr. HARDIN, 'is he not thereby doing what the prophets of Israel did to arouse a comfortably complacent generation? They did it in their zeal for the Lord of Hosts; he has done it driven by his own remorseless convictions, but both accomplished practically the same end.'

Nietzsche was pitiless. He was always pitiless. But if he was pitiless to others, he was as pitiless to himself. If he saw a certain course to be right, he insisted on others following it, whatever it cost them, and he followed it himself. He followed it himself to its logical conclusion, regardless of the suffering it brought. He broke with Christianity, but he did not do so easily. Mr. HARDIN says he was not the kind of man to cast away the faith of his fathers and of his early years on a mere whim.

On premises which were questionable, but which had some show of plausibility, he came to the conclusion that the Christian religion had been a hindrance to real human progress, and therefore he repudiated and denounced it. Mr. HARDIN will not believe that he denounced it out of sheer vanity and wrong-headedness.

He came to believe that there were two standards of morality in the world. One he called 'master-morality'; the other 'slave-morality.' The master-morality is that of the few; it is the morality of the free and independent men in the world who have at all times constituted the minority. The slave-morality is that of the great 'bulk of humanity who are deficient and feeble in body and mind, and whom he regards as the legitimate instruments and even, should the necessity arise, victims of their rightful masters.'

In the lives of the masters, pity and its kindred emotions have no place. For they are not virtues, they are vices. 'They serve no higher end than on the one hand of prolonging the sufferings of the underlings whose existence at best is a poor and inadequate affair and who were better exterminated as summarily as possible, especially if it becomes evident that they can render no more service to their superiors, and on the other hand of prejudicing the judgment and impairing the will of those who yield to them.' Now he could not help observing that the emotion of pity is a great feature in the religion of Christ. In the religion of Christ, therefore, he saw the slave-morality run riot. In the sentiments of pity, humility, patience, brotherhood, reverence, and the like, he found the marks of slaves who emphasized these qualities because they were of most service to themselves in the struggle for existence. To Nietzsche the Sermon on the Mount became anathema.

What service can all this render to Christianity? Directly, says Mr. HARDIN, none at all. Indirectly, a great deal. It compels us to examine ourselves. We are Christians. Are we living out

our Christianity? Are we living it out to the full? What are we doing with the Sermon on the Mount? Mr. HARDIN says that 'One alone thought religion out and lived it out to its logical conclusion, and He died on a cross. May it not be that many of the ills from which society suffers and for which Nietzsche held Christianity in part at least responsible are due less to the fact that Christian principles and morals exist at all than to the fact that they have not been lived enough?'

We believe with all our heart that those virtues which Nietzsche called vices are the very glory of our Faith and the hope of the world. But it is possible enough that by bringing us into the light of his lurid antagonism he has compelled us to see whether we are really ready to have pity on others as God has had pity upon us.

Even in his 'superman,' that peculiar creation of Nietzsche's genius, Mr. HARDIN finds something that may be of service to us. 'Nietzsche draws the picture of a future social condition in which a few strong men, having lived down what he regards as the perverted morality of to-day, shall be the guiding influence of the rest of mankind. Their value to society will have become recognized, and accordingly they will be given places of power and direction. False notions of altruism and of responsibility to their inferiors will have no place in their thoughts. While incidentally and even inevitably conferring benefit upon society by their dominion, which will be wise and strong, they themselves will be the sufficient justification of their ascendancy. Untroubled by the religious phantasies and the moral scruples of their inferiors, they will become themselves the creators of new moral values.' These supermen are not gross or self-indulgent. Hard and remorseless towards their inferiors, they are equally hard and remorseless towards themselves. They find the joy of life in the struggle against hardships and in the glad sense of dominion. They rejoice in their strength, they seize with avidity the present moment, and they fall fighting to the last.

This is not Christianity. Mr. HARDIN does not claim that it is. Christianity insists upon an altruism which Nietzsche utterly scorned. But Christianity, like Nietzsche, recognizes the inestimable worth of the individual and sees for him vast and glorious possibilities. 'Christ's message was unquestionably social, but he sought the regeneration of society through the regeneration of the individual. His distinctive teachings were to individuals and not to masses of men, and to individuals he committed the fortunes of the cause to which he devoted his life.'

There is even an element of likeness, and it is an important element, between the superman of Nietzsche and the follower of Christ. 'Nothing could be more unlike and contradictory than on the one hand the dominion of superman founded upon the most inexorable egoism and on the other the kingdom of heaven whose law is love. But in both we see an expectation of better things and a motive for hopeful effort. Christianity believes the best is yet to be, and Nietzsche, travelling by a strange and altogether different road, reaches a similar destination and unconsciously confirms the age-long earnest expectation of humanity which has found its satisfying and perfect fulfilment in the word of Christ.'

And Mr. HARDIN will forgive much to Nietzsche on account of the end. 'Some years before his death his bodily infirmities increased and were accompanied by insanity. The apostle of superman succumbed to the weakness of human flesh, and from his darkened mind was dissipated the consciousness of the will to power. The intrepid philosopher of ruthless independence became helpless and wholly dependent upon the compassion and care of others. And Friedrich Nietzsche, who had despised pity and compassion as infirmities to be suppressed, by an irony of fate lived to see the day when he himself became the object of these peculiarly Christian virtues.

"Galilean, thou hast conquered!"

In Praise of Faith.

A STUDY OF HEBREWS XI. 1, 6, XII. 1, 2.

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I.

IN the account given by the writer of the Epistle to the Hebrews (ch. 11) of the Heroes of Faith, he makes several general statements about his subject which will reward closer scrutiny, as for Christian thought and life faith is of primary importance. The statement in the first verse of the eleventh chapter is not a theological definition of faith, but rather a practical description of what faith attempts and attempting accomplishes. The writer tells us what is faith's *Venture*. Having described the reward of faith in the instances of Abel and Enoch, he gives a reason why faith brings such gain: he estimates its *Value* (v.⁶). After passing in review the succession of faith under the old covenant, he declares that even by the best of these heroes of faith the completion of their endeavour was not attained; as only in Christ has faith its consummation, and only in the life in Him can its goal be reached. Here alone is found the *Verification* of faith (12¹⁻²). At each of these aspects of the subject we may now more closely look.

1. The Revised Version of Hebrews 11¹: 'Now faith is the assurance (or *gaining*, marg.) of things hoped for, the proving (or *giving substance to*, marg.) of things not seen,' does not make the meaning clear enough. Dr. Moffatt in his *New Translation* makes the sense clearer. 'Now faith means we are confident of what we hope for, convinced of what we do not see.' We may bring out the meaning in a still freer rendering. Faith makes the future as certain as the present, and the invisible as real as the visible; for although it is not here explicitly stated, there is implicitly assumed a contrast between present and future, visible and invisible. About the reality of the visible and the certainty of the present, the common consciousness has no doubt. What the eyes see, or the hands handle, is real, and only a fool could question its reality. The memory of the past may be growing fainter, and the expectation of the future may be very vague, but a man is sure that he has the present moment at least. Common

thought and life are dominated by, in bondage to, the visible and the present. Few minds and lives are ruled by the unseen and the future, which in contrast seem unsubstantial. From the ordinary standpoint the man who allows himself to be determined by the invisible and the future is running the risk of winning a doubtful prize at a certain cost. The faith which treats the visible as real and the future as certain is making a venture, which earthly prudence would shrink from and even judge foolhardy. This heroic element in faith is deserving of recognition and emphasis.

2. On the other hand, however, faith is not rash and foolish in its venture, for it is a universal impulse of the soul of man. Man is by his very nature religious, and religion is always and everywhere concerned about these two objects of faith, the invisible and the future; its interest lies in God's existence and man's destiny. The two questions to which it offers, or we might even say risks, an answer are the *Whence* of the world, and the *Whither* of Man. The belief of savage tribes is described by the term *animism*; and this embraces both these objects. Behind the changes and movements of the seen, as their cause, *animism* discerns the unseen spirits, who dwell in, and work through, natural objects; and in man it detects a soul, which survives the body, and continues to exist. To put the matter briefly, the savage believes in gods and ghosts. Very crude are the ideas of gods and ghosts alike; but the belief makes the invisible real, and the future certain, although it may often, unlike Christian faith, bring more fear than joy. It is not necessary now to trace the age-long and world-wide history of human development in which the savage belief has been transformed into the Christian faith; but the Christian faith need not disown its ancient ancestry, its long lineage; for it is in the highest degree impressive and important to observe that always and everywhere man has challenged the dominance of the visible and the present over his

thought and life; and has made the venture of faith which makes the invisible real and the future certain.

3. The description of faith's venture here given is wide enough to embrace savage belief and Christian faith; and we may fill each of the objects to which faith is directed with the distinctively Christian content, even although the writer in the eleventh chapter confines himself to the heroes of faith under the old covenant, while unconsciously in some measure interpreting their faith from the standpoint of the new covenant. The Abraham of history, if indeed the modern critic will allow us to regard his personality as historical, did not 'look for the city which hath the foundations, whose builder and maker is God' (v.¹⁰): it was not a heavenly country (v.¹⁶) that he and other believers looked for. They trusted and obeyed the invisible God for an earthly, and not a heavenly, future good. It was only in the last stages of the progressive revelation in the chosen people that faith looked beyond the earthly to the heavenly good; and the saints of God desired and expected a continuance of their fellowship with God in an eternal life beyond death. Even the Messianic hope, until transformed in the Jewish apocalypses, pointed to a kingdom of God on earth. This difference we must recognize, and yet maintain the essential identity of the Christian faith with that of Hebrew saints as making the invisible real and the future certain.

4. We may now limit our regard to Christian faith, and inquire what the invisible for it is, and how it is made real. While Christian faith holds that there is a spiritual world, in which dwell the possessors of the immortality, and we shall afterwards try, as it were, to catch a glimpse of their glory, yet its primary object is God Himself, the Father of our Lord and Saviour Jesus Christ, and our Father in Him, the risen, living, and reigning Christ Himself, present with and active for His people, and the Holy Spirit of God dwelling and working in the inmost life of the believer himself. It may be that few Christians do realize the Godhead in fulness of being and blessing. To many Christ alone has vivid reality; and their conception of Father and Spirit is vague. But when the believer thinks out what Christ is and does, he finds both Father and Spirit inseparably one with Christ. Above and beyond, yet also in and through the visible world of nature and humanity,

faith finds the reality of this invisible God; truth, holiness, love, grace in all, through all, and over all. In this world of time and sense he may ever be attended by this vision splendid of the Eternal God, made known and giving Himself to man as Father, Son, and Holy Spirit. No conception of the divine which has been reached by any other religion can compare for a moment in value for mind and soul with this reality for Christian faith, for it alone satisfies the heart's deepest needs.

5. This invisible is as real as the visible for Christian faith, because in Christ the visible and invisible are linked together, the invisible became visible, and the visible has become invisible. 'No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him' (Jn 1¹⁸). 'The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth' (v.¹⁴). The eternal Son, the incarnate Word Himself, claimed: 'He that hath seen me hath seen the Father' (14⁹). The Christian apostle confessed Him 'the image of the invisible God' (Col 1¹⁵), and declared that 'in him dwelleth all the fulness of the Godhead bodily' (2⁹). The writer of the words we are now considering describes the Son as 'the effulgence of God's glory, and the very image of his substance' (1⁸). As the human personality which is invisible reveals itself in look, smile, gesture, word, to the sense of eye or ear, so the historical reality of Jesus is the perceptible manifestation of God. The revelation was rational, moral, spiritual; and it is a misunderstanding of the New Testament teaching to lay stress on the *flesh* as physical organism in the evangelist's description of the incarnation as a defence of sacramentarianism; but the inner life expressed and communicated itself through the outward signs of word and deed; and so the truth and grace of God showed their reality in the world of sense.

6. If it be objected that that reality was confined to a few years and a small country, and thus the invisible has not for us become visible, the reply lies at hand. How much we accept as real within this sensible world, which is for us past in time and distant in space, on the testimony of those who have seen and heard! How little knowledge of reality we should have if it were confined to what our eyes see, or hands handle!

It is incredible that the record of this life could have been imagined or invented; a portrait of perfection could not have been produced by sinful men unless they were copying from reality. If it be urged further that testimony does deceive, may we not plead that there is an inner witness which confirms the outer testimony.

Reason, conscience, and spirit in man set their seal to the truth of this revelation of God. If man has any sense of values in the realm of the spirit, he cannot but appreciate the absolute value of the revelation of God in Christ. Both by reliance on human testimony, which by its quality justifies our confidence, and with the confirmation of the soul's ideals and aspirations, we who have not seen can believe, and even have the fuller blessing of believing without sight. Jesus, and God in Him, may become real to us, and faith gain certainty.

7. For Christian faith the reality of Christ, however, is not confined to the earthly life, of which there is preserved a trustworthy record; the visible has again become invisible, but has not on that account lost its reality for the believer. For Paul, who had only a glimpse of the Lord of Glory, He was a constant companion. Christ lived in him, and to him to live was Christ. And not for him only, but for the Christian faith as represented in the New Testament, Christ remained the constant universal presence, and the supreme saving power. Not to dwell on instances of previous generations, but to take only one example from our own age, for Dr. Dale Christian life was *the fellowship of the living Christ*. To him the invisible Lord was real, present, active. The reality of Christ for Christian experience may be verified even for the world by Christian character.

He may be again brought within the range of the sensible world in the words and works of those whose life is hid with Him in God. As faith claims His grace, the character is so transformed that the old things pass away, and so conformed to Christ Himself that all things become new; the believer reproduces Him in perceptible manifestation. In this experience of fellowship with the living Christ, and consequent change into His likeness, the presence and power of the Spirit of God Himself is realized, and in the fruits of the Spirit there is an outer witness of this inner reality. God in Christ by His Spirit is real, present, active in Christian experience and character; but the constant and necessary condition of this manifestation

of God is human faith, apprehending, appreciating, and appropriating divine truth and grace. Faith does not make the invisible reality; but it becomes real for thought and life only through faith.

8. As this relation to God in Christ is to an eternal reality, the life of man in God is an eternal life. Accordingly the reality of the invisible carries with it the certainty of the future for Christian faith. Union with Christ as Saviour and Lord is the condition and the assurance of a perfect, blessed, and glorious immortality. 'Because *he* lives, *we* shall live also' (Jn 14¹⁹). In His Resurrection He is 'the firstfruits of them that are asleep' (1 Co 15²⁰), 'the firstborn among many brethren' (Ro 8²⁹). 'As we have borne the image of the earthy, we shall also bear the image of the heavenly' (1 Co 15⁴⁹). 'It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is' (1 Jn 3²). 'We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit' (2 Co 3¹⁸). The present conformation of the Christian character to Christ is the promise and pledge of the future glorification of the Christian personality in the clearer vision and closer communion of the heavenly life. It is true that this hope of the Apostolic Age was connected with the expectation of the Second Advent and the general Resurrection; but it need not lose its substance, even if it change its form. Even Paul had to recognize that he might die before the expectation he cherished was realized; but faith did not on that account lose its certainty of the future. He was 'of good courage, and willing rather to be absent from the body, and to be at home with the Lord' (2 Co 5⁸). Because death was a home-going to the Christ who had been his life, death was gain to him (Phil 1²¹). Christian faith to-day has the warrant of the faith of the New Testament in using of Christ the words of the 23rd Psalm (v.⁴), even if the reference in the historical interpretation of the words is to deliverance from earthly peril. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me.' Not on some remote future is this Christian hope fixed; but it can triumph even in the hour and the article of death. The Valley of the Shadow becomes radiant with

the glory of the presence of the Conqueror of death ; and the unseen world is no longer a dreaded mystery, but the many mansions of the Father's house, to which, as a place prepared by His love for them, He receives all who live in Him, so that where He is and as He is, they too shall be. It is His saving and blessed will that all who are given to Him may be with Him, to behold the glory given Him by the Father (Jn 17²⁴). Christian faith can meet the challenge of the mystery of death, the agony of the separation of the loved and loving, and the tragedy of the silence of the departed by an unshaken and unshakable assurance that all who are Christ's live eternally in Him, whether on earth or in heaven.

9. When the world is all sunshine without cloud or storm, when life is a bright and an easy path, when love is undisturbed in its joy, faith may be lightly held and easily won ; but when faith is most needed, when the world is dark and drear, life hard and bitter, and love is smitten by bereavement, then faith often becomes very difficult, appears even impossible. And yet it is then that

faith can prove its worth, by relieving the gloom, lightening the burden, and bringing comfort and companionship in the loneliness. The soul's extremity has often been faith's opportunity.

Men have fallen back on God and immortality when no other refuge remained to the soul. To believe that this seemingly unintelligible world has a meaning, and that that meaning is love, the divine Fatherhood in all, through all, and over all ; to believe that through the shadows of death gleams the glory of the eternal life in God, is a possession worth gaining, even if hard to win. Man cannot achieve this victory of faith for himself in the darkness and despair of his soul. But then Christ meets him with the victory which He achieved over the world, sin, sorrow, and death, through His faith in the invisible and the future, God the Father, and the eternal life in God ; and, inspired by His faith, man, too, can exercise faith, and become a sharer of His victory, even more than a conqueror through Him that loved him with a love which endured the uttermost of sacrifice to save to the uttermost.

In the Study.

Books for the Pulpit.

PROFESSOR JAMES STALKER has done a thing which, to our certain knowledge, several men have had the hope of doing, and he has done it admirably. He has shown how Psychology may be used with effect in the pulpit. It was his deliberate purpose to show this. He wished to provide 'a welcome change to hearers rather tired of the rope thrown to a drowning man or the rescue by a fireman from a burning house.' In Kirkcaldy, he tells us, and in Glasgow he taught psychology in its religious aspects to a Bible class, 'and no other subject I ever tried either drew so large a class or kept it so well together to the end of the session.' Pursuing the subject, he delivered lectures at Richmond and Auburn Seminaries in the United States of America. These lectures are now republished in the volume entitled *Christian Psychology* (Hodder & Stoughton ; 5s.).

Dr. Stalker's success will encourage other men. We believe that in this direction it is possible to

move with excellent results ; but it is a course dotted with pitfalls, and only the most wary and best equipped will avoid them. Dr. Stalker is both well equipped and wary. He has left much psychology alone ; he has used as much as could be relied upon and made intelligible. His success in turning to new uses old and discarded weapons of interest, such as dreams, habits, the heart, the memory, is his reward.

Dr. Paterson-Smyth has published a volume of sermons containing 'some lessons of the present crisis.' The title is *God and the War* (Hodder & Stoughton ; 2s. 6d. net). Four of them form a series ; and in them he has the Christian courage to deal with the life beyond in direct reference to the men who have died in battle. His courage is the greater because he holds that 'in a very real sense this life may be the sole probation time for man.'

War and Christianity is one of the volumes of sermons which the present time has brought into

being (Jarrold; 6d. net). It is a small volume in paper covers, but it contains sane sermons by the Archbishop of Canterbury, the Bishop of Knaresborough, and seven other Churchmen.

The Reproach of War (Scott; 1s. 6d. net) is the title of yet another volume of sermons on the present strife. It is a remarkable book. On every page the reality of war is brought home to us. Yet that reality, awful as it is, never merely disgusts us. No sermon is preached without the thought of sacrifice in its purifying power being made as real as is the hour of carnage. Canon F. B. Macnutt has *felt*; and the feeling has made the Cross more to him and sent him to make it more than ever it has been to us.

The 'Remembers' of the Book of Deuteronomy caught the attention of Professor Denney a good many years ago, and he wrote a memorable sermon on them. They have now caught the attention of the Rev. J. A. Hutton, M.A., and he has written five sermons on them. He has published the five sermons in a beautiful book called *The Way of Remembrance* (James Clarke & Co.; 1s. net).

Under the title of *In a Preacher's Study* (Hodder & Stoughton; 3s. 6d.), Professor George Jackson, B.A., has published a gathering of essays on living topics, all remarkable for the frankness of speech and forward view of their accomplished author. There are not a few who watch for Mr. Jackson's writing as they watch for the morning, and to them the book will be almost all familiar. But they, beyond all others, will hasten to buy it. For while Mr. Jackson deals always with the things of the passing hour, his work never passes with the hour. Even on so well-worn a topic as 'The Problem of Demoniical Possession in the Gospels,' he writes an essay which will continue to be referred to by expositors for a long time.

A Theologian's Workshop, Tools and Methods.—Under that title the Rev. Joseph Agar Beet, D.D., issues the last volume, as he says, 'of a programme formed fifty years ago' (Hodder & Stoughton; 2s. 6d. net). What that programme was he tells us in a most interesting preface to this volume. He had become a believer in exegesis and exposition; he resolved to give his life to show what accurate exegesis and believing exposition

could do for the New Testament, and to that determination he has been faithful as to a trust committed to him. The present volume is an excellent example of his work. It will be one of the most popular of his books, for it has scholarship as much as any of them, and it has more variety and lightness of touch.

In *The Book of Answered Prayer* (Hodder & Stoughton; 3s. 6d.) the Rev. John T. Faris, D.D., has told some stories to show that God is the hearer and answerer of prayer. The answers are all immediate and arresting. Of course other explanations are possible. Other explanations are possible of everything that happens. The events here recorded are to Dr. Faris most easily and most naturally explained as direct supernatural answers to prayer. Why did he not give his authorities more fully? He condenses, for example, Dr. Hudson Taylor's well-known account of the springing up of the wind as he was journeying in China, and does not improve it. The exact quotation from Dr. Hudson Taylor's book with exact reference to it would have been better. The persuasiveness of such narratives as these often depends upon our belief in the narrator.

The Bishop of Edinburgh has published a volume of sermons for the comforting of those whom the war has made desolate. He calls it *The Gospel of Hope* (Scott; 2s. net). The chief comfort that he offers is to encourage mourners to believe that they may hold intercourse with their dead. He does not mean by spiritualism; he means by thought. He says that the presence of the departed may be realized by simply but deliberately thinking of them. There is another way—by praying for them. In the last sermon Dr. Walpole encourages prayer for the dead and gives examples of prayer to be used.

The day of the 'Lecture' is coming again. But it will depend upon the lectures. If preachers can preach 'lectures' like those which the Rev. H. Maynard Smith has published in his volume on *The Epistle of S. James* (Blackwell; 6s. net), the 'Lecture' will be found as interesting as it is instructive. For instruction there is no comparison between it and the ordinary sermon on a haphazard text. To go through a book of the Bible, almost any book, systematically, is instructive enough to

make character, if only the interest is retained. Mr. Maynard Smith retains it by being himself always interested, always in touch with the latest scholarship, and always sincere. There is no attempt at originality and no desire for it. St. James himself is original enough. It is our business to make him speak to our own generation.

Heroic Leaders (Partridge; 2s. net) is the title which the Rev. Dinsdale T. Young has given to a volume of addresses delivered to young men and women on some of the 'Great Saints of British Christianity.' The saints are Ken, Goodwin, Leighton, Philip and Matthew Henry, Baxter, Newton, Simeon, Keble, and Chalmers. It is a mine not worked at all as it ought to be. We do well to lecture on the Saints of the Old and New Testaments. We should do well to turn sometimes to the saints of Christian history, and *especially* of our own Christian history. Mr. Young gives us courage as well as example.

The Rev. Charles Jerdan, B.A., D.D., has just published his sixth volume of sermons to children, and every volume of the six is a large volume. This one contains sixty-one addresses, all of good full measure. No doubt Dr. Jerdan has the way of it. Other preachers admit his excellence and buy his books. But we hope they are given as gifts to the little ones. They are as interesting (for they are filled with well-told anecdotes) as any story of impossible adventure, and very much more wholesome. The title of this volume is *Seed-Corn and Bread* (Oliphant, Anderson & Ferrier; 3s. 6d. net).

The Rev. John Keddie Graham, M.A., can speak to young men. A strikingly original volume of addresses, evidently delivered to audiences of growing manhood, has been published by him with the title of *Anno Domini* (Oliphant, Anderson & Ferrier; 2s. 6d. net). The topic of the first address is January. It is called 'The Month of Opportunity.' The text is, 'Behold, I have set before thee an open door' (Rev 3⁸). forcible, memorable, uplifting things are said about the opportunities of life, all with a sense of variety and individuality. February is the Month of Purification. And so on. Some of the months are grouped, so that there are just seven addresses in all.

The Rev. David Jenks, Director of the Society of the Sacred Mission, has, under the title of *In the Face of Jesus Christ*, published a course of Meditations for the Christian Year (Longmans; 6s. net). The pages of the book have passed through the crucible of experience. Ten years ago Mr. Jenks began the practice of supplying week by week the outline of a meditation for the use of students in the House of the Sacred Mission. The slips used for that purpose are now collected and issued in this volume. There is a page and a meditation for every day of the Christian year. The text is chosen, the picture is suggested, the resolve is made, and then the words are meditated upon under three 'heads.' Take the Friday after Ash-Wednesday. The text is 'Mortify therefore' (Col 3⁵). The Picture is 'a non-Christian oriental ascetic.' The Resolve is 'a mortification of the will this Lent.' The three heads are: (1) 'Mortification'; (2) 'Christian Mortification'; and (3) 'Mortify therefore.' Each 'head' is subdivided into three parts. Of the last 'head' this is the last part: 'The *therefore* contains the Christian attitude towards this problem and reveals a mortification which is the way of peace and joy by the setting free from the slavery of self for the fellowship of Christ. It speaks of a will strengthened by him, and of a present reward of his life growing within. The Christian does not live for the future; he realizes a present.'

Virginibus Puerisque.

I.

An Old Valentine.

'Heaven and earth shall pass away: but my words shall not pass away.'—Mk 13³¹.

Long ago, boys and girls, and sometimes even grown-up people, used to count the fourteenth day of February as a special day in the year. They looked for the postman in the morning, because they expected their best friends to send them valentines.

Your impression of a valentine may be but that of a cheap, vulgar picture. But some of us have a faint recollection of the time when a valentine, instead of being vulgar, often conveyed a beautiful message. The custom of sending valentines is a very old one. It began in superstition, as early as the fifteenth century. A company of people gathered

together on the fourteenth of February, the day on which the birds were supposed to find their mates, and the names of a select number of one sex were, by an equal number of the other, put into some vessel; after that every one drew a name, which for the time being they called their valentine; and they looked upon the drawing of that name as an omen that one day they would love each other. Later, valentines became a medium simply to convey thoughts of love; and it is about a valentine of this kind that I want to speak.

I found it at the breaking up of a family house: it lay at the bottom of an old workbox. Though faded with age, it must have one day been a dainty thing. Round the edge, the paper was embossed, so that it looked like fine lace. I cannot say that the picture adorning it attracted me much; but the words, written in very delicate and old-fashioned penmanship, did:

This little tribute which I send,
I hope you will receive;
And keep it for the sake of one
Who never will deceive.

They seemed to bring a resurrection of lives that had been lived long ago. The little valentine itself was apparently a treasure. One person had loved another very much; perhaps they had loved each other. They had at least been friends.

Had their friendship gone for nothing? In Asia Minor, hundreds of years before Jesus Christ was born, there was a poet called Heraclitus. In our English literature there are some beautiful verses, supposed to be a friend's farewell to his friend—this same poet Heraclitus.

They told me, Heraclitus, they told me you were dead,
They brought me bitter news to hear, and bitter tears to shed.

I wept as I remembered how often you and I
Had tired the sun with talking, and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of grey ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales, awake;
For Death he taketh all away, but them he cannot take.

Death 'taketh all away.' Even your boy and girl friends who love you sometimes die; but Death cannot take memory away, he cannot take love.

'A friend who never will deceive.' Unfortunately there are people in this world who go by the

name of 'friend,' and who do 'deceive.' You have met them already, I know, and after being in their company, you went home with all the evil that was in your heart stirred up. You were ready to hate; you were ready to quarrel. To have made friends with a deceiver is a cruel experience, I know.

But, my boys and girls, Jesus knew what true love meant; He knew about the keeping of promises; He knew about you and me; and He left us this wonderful promise: 'Heaven and earth shall pass away, but my words shall not pass away.' When He spoke them, I believe His audience would scarcely grasp their meaning. They were just obscure, commonplace men. Jesus Himself was known as a working man. He was not learned in the ordinary sense of the term. Yet He said, 'My words shall not pass.' Think what that means, my boys and girls. The hills that we call 'everlasting' shall pass away, and our friends die, but the things that Jesus has said about Life and Death shall remain for ever and ever. There were great philosophers lived before He came to earth. They had the best education that Greece and Rome could give; but where is their influence now? As a power to make people live better lives, it is gone.

The story of the religion of Jesus Christ reads like the story of a wonderful miracle. His words have helped the very best people in the world for nineteen hundred years. And they were written for you. You have them in your Testament. They are about things that abide for ever; they are about Love and Eternal Life. Let each boy and girl think of the New Testament as being the gift of some one who loves them, and who has said that His is a love that will never change. As I repeat this old, old truth once again—in all reverence I quote the words of the faded valentine:

This little tribute which I send,
I hope you will receive,
And keep it for the sake of One
Who never will deceive.

II.

The Sting of being Deceived.

BY THE REV. FRANK COX.

If it is difficult to preach to children, it is more difficult to preach to young men and women. There are not many things that young men and women

dislike more than preaching. For there is a time, the time when men and women are young, when preaching is always interpreted as preaching at. But so it must be. What is the use of preaching that is not preaching at? What is the use of preaching that irritates no one's conscience? And whenever our conscience is irritated, we think the preacher is preaching at us. Then there is another difficulty. The young man or young woman is predominantly intellectual, and rejects preaching that remembers the emotions. But purely intellectual preaching is 'barren as a vestal virgin,' to use Bacon's simile. How are these difficulties to be overcome? The Rev. Frank Cox has endeavoured to overcome them in his volume of addresses to young men and women called *In Life's Golden Time* (Kelly; 3s. 6d. net). Has he overcome them? You may judge by this fair example of his addresses.

Few things in life are more painful than the sting of being deceived. Young people who find themselves victims of falsehood and hypocrisy are often greatly discouraged.

It is as natural for youth to believe in human nature as it is to rejoice in the wonders of Creation. There is in every life, at the beginning, an openness and candour, a guileless simplicity and unsuspecting trust, which responds with admiration and affection wherever there is a strong appeal. This is one of the most delightful features and precious possessions of early life. It was greatly appreciated by our Lord, and should be regarded as unspeakably sacred by all those who call it forth. Those who trifle with it, who blight its beauty with the breath of falsehood, and quench its joy with heartless hypocrisy, are guilty of a sin for which Christ Himself has pronounced the judgment: 'It is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.' There is no more dastardly or inexcusable sin than ruthlessly to betray the trust of a little child, to abuse the confidence of youth, or to trifle with the affections of early manhood and womanhood. 'Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!'

Yet, alas! in many lives, before any great age is reached, this youthful simplicity is rudely shaken, if not destroyed. It does not always happen in the

same way, nor is it equally serious in every case. For some this 'sting' is like the deadly fang of the viper and the cobra, moral death following swiftly in its track. With others it more nearly resembles a few hours' pain from the sting of a wasp, or even the lesser discomfort from the bite of a gnat, while some natures seem to be almost immune from such irritations. Nevertheless, whether the suffering be much or little, the sting is never pleasant, and in many cases the after-effects are very serious.

Unfortunate results frequently follow when young people are deceived in some prominent church officer, or leader in Christian work. In the church they attended as children there was one to whom all others looked up, who was foremost in all the church's activity, who gave generously to all the church's funds, and could pray with wonderful feeling and power. Young people delighted in his honeyed words and winning smile, and for all his goodness gave him freely of their admiration and love. Then one day, like a peal of thunder out of a peaceful summer sky, came the report that this man was missing. Soon it was discovered he had been misappropriating other people's money, and cunningly misleading those who trusted him, until he was exposed as an unscrupulous liar and rogue. The human idol was shattered before the bewildered eyes of those who had paid him homage, while the effect on their faith and moral purpose was disastrous. They were utterly discouraged in the best aims of life, and, giving themselves up to cynicism and flippancy, were soon indulging in the cheap sneer of the world, 'If that is Christianity, we want none of it!'

Others first taste the bitterness of deception through the falsity of some one who has been trusted as a personal friend. The beginning of the friendship was very remarkable; it had all the appearance of God's ordering, and for a time was a great joy. Apparently every interest and hope of life was shared, to mutual advantage. Then one day the deceiver said he was in trouble; said it in such a confiding way that the other readily promised all possible help. Or, it may be, he came with the air of one who has made a great discovery, and, as a proof of his high appreciation of the friendship, offered to let the other into his secret. Then came the proposal for a joint venture and a sharing of profits. The story told was so plausible that he soon gained all he wished. What followed is a sorry tale. The venture failed, the money was

lost, and even the good name of the other was besmirched. For the deceiver, not content with lying and thieving, did not hesitate to shield himself under the public disgrace of his victim. Such deception is most discouraging.

And what shall I say of that deception which is painful beyond all others, when holy love is blighted by a false lover? There are friends *and* friends. Some remain on the outskirts of life, delightful companions with whom we work and play; but they never cross love's threshold to dwell in the home of the heart. When love comes knocking at the door, and is admitted, then friendship passes into something far more sacred and sublime. Should that chosen one, who came in the name and guise of love, who was admitted to the heart's most sacred places and received its choicest gifts, turn out to be a traitor bent only on theft, or a mere adventurer who did not care what ruin he wrought, then the sting of being deceived becomes an agony for which there are no words. Such suffering may drive the soul back upon God and work out some larger good, or it may pass into sullenness and end in despair; but the marks of such grief are seldom lost, and life must be for ever changed by such an experience.

These are some of the ways in which young people know the sting of being deceived, and such experiences have done more to turn them from the Church and to shake their faith in Christianity than all the higher critics of the Bible on the one hand, or anti-Christian books on the other. At such hours it is not iron which enters the blood, but poison. The strong revulsion of feeling has driven many a young man to 'angrily blow out his light.'

The one sure way of finding comfort and strength in such an hour is to turn once more to the teaching and companionship of Christ. When this is done one or two exceedingly helpful things are at once apparent.

In the first place, it means much to any discouraged one to find that Christ Himself shared this experience. He knows all about it, not only because He is 'God all-knowing,' but because in the days of His flesh He, too, was deceived. He suffered much through the weakness and falsity of human nature. His brethren in His own family, who through many years saw all the 'sweetness and light' of His radiant character, did not believe in Him. The religious leaders of the day, who

ought to have been his best helpers, turned out His worst opponents. Of His specially chosen disciples one denied Him with oaths and curses, another sold Him for silver, while all of them misunderstood Him through the mouths of their following and forsook Him in the end. Listen to His cry of pain as He saw what was in the heart of Judas even in the upper room: 'When Jesus had said this he was troubled in spirit, and testified, saying, Verily, verily, I say unto you, one of you shall betray me!' A careful study of those words reveals the fact that the treachery of Judas pained our Lord more than anything else during His earthly life. Yes, He knew it all; the shock of disappointment, the sense of loneliness and desolation, the wound that bleeds in secret—these all came to Him as they come to us, and we are assured of perfect sympathy when we tell Him of this 'sting' and its discouragement.

But sympathy alone is not enough. We need guidance and strength. We cannot stand still, and everything depends on taking the right step. Something must be done, and the right thing may prove exceedingly difficult. We need the inspiration of some great example and the help of one who is strong. It is in these respects that Christ in His greatness and sufficiency meets all our needs. To company with Him is to hear, at every point, a wonderful gospel of forgiveness. He declares we must not cherish resentment, however basely we have been betrayed; that we must forgive others, even as we hope to be forgiven by God. 'After this manner pray ye. . . . Our Father . . . forgive us our trespasses, as we forgive them that trespass against us.' 'How often shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.' 'Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' 'But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High, for he is kind toward the unthankful and evil.' What a gospel for a world where there is so much deception and wrong! If any should say it is impossible, let him note how consistently the Master lived it out. He never cut Himself off from those who wronged Him, never allowed His disposition to become morose and

uncharitable, never gave way to sullenness, never cherished revenge, never became unapproachable and hard. Through it all He remained tender and gracious, still believed in man, still offered His love, and those who turned to Him again found a ready and full forgiveness. So did He translate His own gospel into 'loveliness of perfect deeds,' and at the last laid down His life for those who had mocked His kindness with cruelty and returned His love with hate.

These are the things we need to remember when we are smarting under 'the sting of being deceived.' To keep our thoughts brooding on our own injury will only deepen depression and render us more impotent. To turn our thoughts Christward, listening to His great words of love, watching His perfect example, getting close to His heart in which malice never found a home—that is to be quieted, and healed, and made strong again.

In George Eliot's great book, *Romola*, there is a scene in which Romola, overcome with sorrow and despair, has fled from her home and Florence. The man she had married proved utterly unworthy of her love; every hope had been dashed, and she could endure no more. Outside the city gates she met Savonarola, who recognized her, and spoke with the tender faithfulness and irresistible authority of a noble nature. As the trembling woman listened, her bitterness abated, her purpose changed, and her heart was braced for new effort. 'While Savonarola spoke, Romola felt herself surrounded and possessed by the glow of his passionate faith. The chill doubts all melted away; she was subdued by the sense of something unspeakably great to which she was being called by a strong being who roused in her a new strength.' Yielding to that gracious influence, she retraced her steps to face the old problems with new courage and hope. With infinitely greater tenderness, with more radiant purity, with mightier authority and uplifting power, does Christ meet us in the hours when we have been deceived and would fain run away from it all. Just to be near Him, to feel the touch of His hand, to listen as He tells us the way we should take, to set our weary feet in His footprints, to open our hearts to His infinite love, is to be calmed, to be restored, to be made noble enough to forgive and strong enough to start again.

From this healing and cleansing of the heart two things at least would follow which mean very much in the days of youth. There would be a

new delight in public worship, in family prayer, and in private devotion. No one can find real gladness or liberty in these if unkind feelings are cherished towards others. I have heard young people give this as the reason why they found the services of the sanctuary tedious, or why they kept away altogether. 'How can I worship when I feel like this? How can I go to that church when the person who wronged me sits not far away? How can I pretend to read my Bible and pray while all the time I am full of bitter resentment?' Such questions are perfectly reasonable, for no one can worship with profit, in public or in private, while the heart is full of malice and the mind is planning revenge. When R. L. Stevenson lived in Samoa he had family prayers in his house, which was open for the natives also, who usually attended in considerable numbers. One night the chief, who had come in for the little service, suddenly left the room. A friend, fearing illness, went after him and asked what it was. 'It is this,' was the reply; 'I am not yet fit to say, "Forgive us our trespasses, as we forgive those who trespass against us."' He had just heard of the treacherous conduct of one in whom he had every reason to trust, and while his heart was full of resentment he could not praise or pray. To those who forgive, who put away all bitterness and wrath, who keep the heart open to love as they pray for more love, God's house will become a new place, the Bible a new Book, and worship a new joy.

More important still, if this course is taken the one who did the wrong may be greatly helped. It is easy to denounce such a person as heartless and cruel; but it may be there is something else to be said. Though he may not show any sign of repentance nor offer any apology, he may have hours of depression and grief because of what he has done. Or perhaps he is in danger of becoming reckless, feeling that it does not matter now. Since those who were once his friends have denounced him as a contemptible cad or a cruel fiend, why should he care about what happens? There may be times when he would give anything to know you had forgiven, or when your forgiveness, if made plain to him, would save him from further and reckless sin. Your forgiving love may start him on the upward way, while your continued bitterness and manifested contempt may have the very opposite effect. Peter denied his Lord with oaths and curses, but no sooner had he done it

than he would have torn his tongue out for the awful words he had spoken. What would his Master think of him? If only he could get near Him and ask His pardon! But, look, He is being taken away! They will crucify Him, and Peter's opportunity will be gone for ever! Oh, if he could but let Him know how grieved he was for that base denial! Already they had led Him away, and Peter could only rush out into the night and weep the bitter tears of a broken-hearted man. Yet before he went 'the Lord turned and looked on Peter.' That look was a token of love which Peter would cherish for ever. But it could not end there. The Master would never leave a contrite disciple in doubt as to his being forgiven and restored. So on the morning of the resurrection Peter is specially mentioned, and later in the day there was a private interview between the forgiving Lord and the forgiven denier! How like the Lord to do that! May it not be that some of us should go and do likewise? If not by personal interview, then by kindly letter or unmistakable act, we should let the forgiven one know that the matter is ended for ever. It might, and in all probability would, lift an intolerable load from that heart, and be the beginning of better days for that life.

Do you say you cannot? Ah! wait a moment. Have you really asked for and accepted *His* forgiveness of *you*? It is the joy of *His* forgiveness of all our base denial of Him that makes it easy to forgive others. When our hearts are filled with His peace, we cannot keep back from anything that would bring another into the same blessed experience. For *His* sake we can do what of ourselves we should think preposterous.

Breathe on me, breath of God,

Fill me with life anew!

That I may love what Thou dost love,

And do what Thou wouldst do!

III.

The Unsung Magnificat.

BY THE REV. HERBERT S. SEEKINGS, HARROGATE.

'Making melody *with your heart* to the Lord.'—Eph 5¹⁹.

I suppose most young people know the chant called *Magnificat*. It is one of that group of hymns which St. Luke has collected for us in the opening chapters of his Gospel. They are all about the birth of Jesus, and this one was sung by

His mother, the Virgin Mary. It is a Bible hymn, and we often sing it during evening service in the church. Now it is about this hymn that I want to tell you this story:—

Once in an ancient monastery in the Fen country the monks met together, contrary to their usual custom, after evening worship, and a shadow rested upon the face of each. It was a shadow which came from within and told of trouble. For a while no one spoke. It seemed to them that silence was most fitting.

At last Ambrose, the oldest and most honoured of them all, began to speak. 'Brothers!' he said, 'it hath been ordained of God that praise should be rendered Him in the church. But the damp air of the Fens has taken the music from our voices and we cannot sing. Did you not notice the grief of the Abbot this very night when we tried to sing the chant which the Holy Mother gave to the Church of her Blessed Son? The music is in our hearts, but it is like a bird with broken wings; it cannot soar. I will not distress you with my words, for you all feel even as I do. Let us away to the Abbot and tell him our sorrow!' To this the brothers assented, and soon Ambrose was pouring their lament into his ears.

'My sons!' said the Abbot, when Ambrose had finished, 'you have done well in coming thus to me. There is but one remedy. We must persuade someone to join our Order to whom God has given the gift of song. Some time ago I spent a night in the monastery among the hills, and there I heard the singing of Brother Thomas. Could he but be transferred to us, or could he come but for one night to sing the *Magnificat*, all might be well. I will put the case to his Superior.'

So it was arranged that on Christmas eve Brother Thomas should come to sing the hymn of the Virgin Mother. And when the night came when the bells voice the message of goodwill to men, the young monk rose and sang the beautiful words as they had never been sung before within those walls. There was no envy in the hearts of the other monks, for they were all good men whose great desire in worship was to please God. Each went contentedly to his cell with a great joy in his heart. The *Magnificat* had been sung that night as it should be sung!

Now it happened that night that a wonderful thing occurred in that old monastery. The Abbot beheld a vision. The Cross at the foot of his

couch became dazzlingly bright, and through the brightness an angel's face appeared. Presently the angel spoke.

'Brother,' he said, 'the God we both adore
Hath sent me down to ask, Is not all right?
Why was *Magnificat* not sung to-night?'

Not sung! Why, it had been sung splendidly! And the Abbot told the story of the monks who could not sing, and also of the coming of Brother Thomas. Then the angel said that every night the singing of the harsh-voiced monks had been heard in heaven, but that on this night no song had been heard. And he told the reason why it had not been heard. The young monk did not sing to praise God and to please Him. He sang to please others and to get praise for himself. And so when he sang he sang, and that was all. He did not worship. And because he did not worship his song never got higher than the roof. It was not heard in heaven.

Then the angel said a really beautiful thing, and for the sake of this I have told you the story. It is a thing I want you to remember every time you sing any hymn in the church. Said he:

'From purest hearts most perfect music comes.'

Do you understand what he meant? He meant that singing in worship is not simply a matter of the voice. It is a matter of the heart. How happy ever after that were those rough-voiced monks in the old Fen monastery. Their hearts were pure, and God heard the music of their hearts. But if the heart is vain, Heaven never hears the melody. So says the legend of THE UNSUNG MAGNIFICAT.

IV.

The Reporting Angel.

BY THE REV. A. C. HILL.

Mr. A. C. Hill gets round the difficulties of preaching to young men and women by writing essays for them. He is wise. It is one of the peculiarities of young men and sometimes of young women that they will go out of their way to read a sermon in the form of an essay. Of course the essay is not necessarily religious. But Mr. Hill is well aware that a merely moral essay is as fruitless and as feckless as a merely moral discourse. So he insinuates his religion effectively. Take an

example. Take the shortest in his book entitled *The Sword of the Lord* (Hodder & Stoughton; 6s.).

When John Lamb knocked Hazlitt down for some offensive remark, the essayist, as he ruefully dusted his coat, could say that he did not mind a blow. Being a metaphysician, only an idea could hurt him. It is a fortunate constitution and the possessor of it might count himself happy, though there have been metaphysicians who failed to reach that grade of intellectual absorption. But it shows that there are persons who can be acutely pained even by such an impalpable thing as an idea. To Caliban, cringing and spitting alternately in the presence of his master, it may seem absurd that a creature capable of eating and drinking should be distressed about the truth or falsehood of a thought, and the Calibans of the world are not few in number. But there have been many men to whom Pilate's question gave the keenest pleasure and the sharpest pain they ever knew, and they are certainly amongst the saving forces of the world.

Can we trust the reason of man? Is there anything substantial and real corresponding to our mental judgments, or have men always been cheated by appearances, clutching at golden apples only to find them turn to dust in their grasp? One answer to this is at least pertinent. On the belief in the trustworthiness of the human faculties men have built the fabric of organized knowledge. The assumptions on which that mass of information has been reared may be questioned; there is a scepticism which goes below all recorded facts and sees even the Babel tower of science as no more than a winter palace doomed to melt beneath the sun, but indisputably many of the results have been good. The ideas have proved themselves workable in actual life, and man has found that by trusting to his faculties, experimenting under their direction, he has been able to create a world which ministers ever more effectively to his necessities.

The value of this world, created, or rather brought out of darkness, by the ingenuity of man, is pretty well appreciated. Swift could declare that the only persons he knew who were glad of the end of the world were a man going to be hanged and another who was to be cut for the stone, and there is an immense consensus of opinion that the net result of human ingenuity and

industry is worth while, that life offers to most men something of value.

And in that world of moral truth which is the peculiar home of man, the judgments of the deciding agency have also been substantiated by the facts of life. The peoples who have lived in accord with the higher impulses of their nature have held for the longest period the rulership of the world. To that extent we discover a conformity between moral perceptions and universal reality. Nations that have cultivated manly virtues, that have recognized the need for restraint, that have made discipline throughout the whole of life an integral part of their system, have generally been amongst the controlling forces of earth. And those nations which have allowed themselves to enjoy without continued effort, have usually been swept down by a flood of advancing manhood, trained in a school of noble virtue. It is a doubtful proposition that the rule of life is not, on the whole, favourable to the culture of the moral instincts.

In morals we deal with probable truth, since here it is not granted to us to handle absolute certitudes. Warburton has said that mathematics are bad if taken as the guide to life because they deal with certainties, whereas in the world a man must deal with probabilities. It is a true word. The careful calculations somehow do not work out the expected result. The prospectus proves deceptive, not because there is any intention to cheat, but because those who handle the affair

persist in taking figures as an index to the real state of the world in which they work, forgetting that their knowledge of nature and man is limited, and that certitude cannot therefore be guaranteed.

Moral truth is never mediated to us in this rigid form. Indeed, we are not adapted to receive it, but are so constituted that in any given case we must be prepared to accept just that which we think to be, on the whole, the more likely thing to happen. We cannot find an argument that is irrefragable. There is no surety that we may not after all be mistaken, and the best that we can do is to make an accurate conspectus of the situation, see that we leave out nothing of importance, and then come to such a decision as we can. We are obliged to do this in dealing with the world, or with anything that concerns other men, and we ought not to expect a different rule in the realm of morals. There also we must take some risks, use our faculties as well as we can, and determine on one side or the other with the implements at our disposal.

Faliero's portrait was once painted on the wall of the Consistory Chamber in Venice. That space is now vacant, offering only a dull surface to the observer; fit type of the doom that waits on those for whom in this world there is no relation between truth and life. Once determine that no link exists between our conscience and the universe, and where once a mild eye might gaze through the patined floor of heaven, there is nothing seen but a darkness that chills the soul with fear.

The New Edition of Davidson's 'Hebrew Grammar.'¹

BY THE REV. J. A. SELBIE, D.D., PROFESSOR OF HEBREW IN THE UNITED FREE CHURCH COLLEGE, ABERDEEN.

FOR many years the *Introductory Hebrew Grammar* of the late Professor A. B. Davidson of the New College, Edinburgh, has been the recognized textbook for students not only in the Colleges of the United Free Church of Scotland but in many other

institutions. The fact that it has held the field so long and has passed through no fewer than eighteen editions is sufficient evidence of its excellence for the purpose for which its author intended it. Yet it must be confessed that the use of the book has not been unattended with difficulties. In the hands of a capable tutor it left little to be desired, but the student who with no other aid than that supplied by the *Grammar* sought to gain an acquaintance with the laws and principles of the Hebrew language was by no means always sure of

¹ *An Introductory Hebrew Grammar*, by the late Professor A. B. Davidson, Litt.D., LL.D., Edinburgh. Nineteenth Edition, revised throughout by John Edgar McFadyen, B.A. (Oxon.), D.D., Professor of O.T. Language, Literature, and Theology in U.F. College, Glasgow. Edinburgh: T. & T. Clark, 1914. Price 7s. 6d.

his ground. The very fact that those who appreciate most the value of Dr. Davidson's work are men who have acquired a pretty thorough knowledge of Hebrew is significant. They are able to detect points that escape the notice of the beginner, and they can see the bearing of remarks that are obscure to him. There are not a few sections in which it has always seemed to us that considerably fuller explanations were needed for the sake of clearness. Hence we feel that the Publishers have acted wisely in asking Professor McFadyen of Glasgow to issue a new edition of the *Grammar*, in which the needs should be supplied which his experience of teaching has shown him to exist. The present writer may be allowed to add that his own very much shorter experience has impressed upon him the possibility and the necessity of improvement in the very same directions as are emphasized by Dr. McFadyen in his Preface. Let us note some of these.

It has long been recognized that sections 1-10 of the *Grammar* must be thoroughly grasped by the student if he is to understand the changes that Hebrew words undergo in process of inflection, and if he is to acquire accuracy in writing Hebrew poems. But, admirable as is Dr. Davidson's treatment of such subjects as the vowel system, the syllable, and the tone, very few students working without the aid of a tutor could be expected to attain to perfectly clear views on these all-important points. In these sections Dr. McFadyen has certainly effected a great improvement by his fuller explanations and illustrations.

Again, the relation between the small type and the main text in Dr. Davidson's *Grammar* has always appeared to us to be unsatisfactory. How frequently it happens that a statement of primary importance is buried in small type—a statement which is the key to the understanding of something in the text, but which, simply because it is in small type, is on that account overlooked by the student. Dr. McFadyen has adopted, we think, a wise course in practically abandoning the use of small type, and in taking up into the text all that was essential in those sections. This procedure has very materially enhanced the value of the *Grammar* to the private student, even if it may have created a problem for the Examination Board of the United Free Church of Scotland.

Another improvement introduced by Dr. McFadyen is the supplying of complete voca-

bularies before the exercises, so that the student is no longer compelled, at an early stage, to have recourse to the vocabularies at the end of the book. It is also an advantage to have exercises supplied to certain sections where they were wanting. It was a happy thought also to add to each Hebrew exercise a few sentences of unpointed Hebrew; for, as the author says, 'pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.'

A serious defect in Dr. Davidson's *Grammar* was the want of an Index. This has been supplied by Dr. McFadyen, who has given us not only an Index of Subjects but also one of Hebrew Words.

In addition to these general indications of the improved plan of the present *Grammar*, we may briefly note certain sections where the modifications and additions have struck us as specially valuable:—§§ 17 and 19 on the Construct State and the Pronominal Suffixes; § 31 on the Verbal Suffixes; § 41 on nouns from Ayin Vaw and Ayin Yodh verbs; § 45 on apocopated forms and nouns from Lamedh He verbs; § 46, where there are some very useful expansions, especially on the Consecutive forms (par. III.), and the Participle as contrasted with the Imperfect (par. IV.); § 49 on the Particles, which contains much useful additional material on Adverbs and Conjunctions.

One or two criticisms may be permitted. Was it worth while to suggest that the original form of the Article may have been *han* instead of the traditional *hal*? Again, we are a little doubtful whether Dr. McFadyen has done well to banish the numerous references to unquoted Hebrew passages of the O.T., and to content himself with quoting a few well-selected illustrative passages. It is quite true, as he says, that not one student in a hundred ever looked up these passages; still, for the sake of that one student, it might have been well to leave the references (of course in small type). Personally we have looked up the whole of them (and by the way we have scarcely ever found a wrong reference), and the exercise has been profitable.

We would suggest as an improvement, in future editions, that the gender of nouns should be much more freely indicated, especially in the vocabularies before the exercises. This could be done most readily by marking only the feminine nouns, leaving it to be inferred that those not so indicated are masculine. Similarly an indication might be

given of plurals in *-ôth* where *-im* might have been expected, and *vice versa*.

Finally, is not the statement in the Preface somewhat strong and calculated to alarm admirers of the old text-book, that 'with the exception of the vocabularies . . . and of the exercises for translation . . . little remains of the original *Grammar* but the order of the sections'? As a matter of fact, we should say that something like

two-thirds of the text is practically identical with the old form to which we have been accustomed.

After a careful perusal of the whole work we have no hesitation in saying that Professor McFadyen has successfully accomplished the task he set himself, and we have no doubt that in its new form the *Grammar* will commend itself even more than its predecessor both to teachers and to students of the Hebrew language.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

ROMANS VIII. 28.

We know that to them that love God all things work together for good, even to them that are the called according to his purpose.

THERE are two great sources of trouble to us in the world, and the Word of God provides a remedy for both. It casts a healing branch into every bitter spring.

The first source of sorrow is the awakened conscience. Revealing, as it does, our guilt and unworthiness, it fills the heart with fear and drives peace away from the mind. The gospel provides the remedy for this by showing how 'being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.'

The second source of sorrow is the mysterious providences of God, which often seem opposed to the grace of the gospel. The best of men, in the path of duty, meet with many trials and sorrows. We see matters in which we take a deep interest—in home and business, in Church and State—in such a condition that we are often involved in sore perplexity and much trouble. Here again the Word of God helps us, coming to our aid with the doctrine of Divine Providence. It tells us in so many words that all things are under the direction of Almighty Power, guided by infinite wisdom, therefore

Ill that God blesses is our good;
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

It brings to our aid the doctrine of Divine Providence which is stated in the text.

Here, then, we have a statement of the doctrine of Divine Providence in the government of creation, a doctrine which we can state and illustrate, but which reaches far beyond the grasp of human understanding.

I.

ITS UNIVERSALITY.

'All things.'

1. This is the assurance of the gospel. It assures the believer, and reassures him in many passages of the Bible, of the universal sweep of Divine providential government, and assures him that all is directed for his benefit. For example, we read, 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.' Again, 'All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.'

2. We do not recognize this as we ought. We only partially recognize it. When health is good and labour productive, when business is profitable and seasons fruitful, we recognize the benefit and comfort of these and can trace them up to God. When we can have opportunity of hearing the pure gospel, and circumstances are such as make it easy and pleasant to obey it; when temptations are few and weak, and the number of warm-hearted Christian people large and their helpful conversation keeps our spiritual life alive,—it is easy then to

recognize that the hand of God is with us. But when sickness or, it may be, death enters the home, when poverty comes, and distress is on all sides, when we see sin abounding and the love of the many waxing cold, when spiritual comforts are diminished or withdrawn,—how, we ask, can these work for good?

3. The answer, of course, is that it is in this way that sin is made hateful to us, temptation's power broken, the emptiness of the world made manifest and our attachment to it weakened. Thus Christ makes us feel our entire dependence on Him, strengthens the spirit of faith and prayer, makes us long for heaven and gird ourselves to prepare for it. Thus Christians learn to 'glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' And 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

'All things'! Yes! Just as darkness and light, shadow and sunshine, storm and calm, cold and heat, rain and fair, 'all work together' to produce the harvest, so every vicissitude of joy and sorrow, poverty and plenty, trouble and peace, works, by Divine Providence, for the good of the Christian soul. Many a man has discovered this after long and sore discipline. Tauler, the great mystic, says: 'If a man loves God truly, and has no will except to God's will, the whole force of the Rhine river may rush at him and yet will not disturb him or interrupt his peace.' R. L. Stevenson, a man of very different type of mind, had to learn it by the hard discipline of sickness, and he says—

And methought that beauty and terror are only one, not two;

And the world has room for love, and death, and thunder, and dew;

And all the sinews of hell slumber in summer air;

And the face of God is a rock, but the face of the rock is fair.

The universality of it—the all-embracing sweep of the wisdom and love and power of Divine Providence—is the beauty of it that first claims attention.

II.

ITS HARMONY.

'All things work together.'

1. It is a remarkable fact that it was not till the Reformation brought into prominence the doctrines of grace that science, strictly speaking, became possible. And since then, the ever-widening area

of human knowledge has only brought into ever greater prominence that wondrous harmony in nature which makes the whole universe move as under one great impulse from a Divine Governor. To us 'natural' or 'physical law' is a familiar phrase and speaks of the recognition of a wondrous co-operation in all created things. The very planets in their courses move like a wonderfully ordered machine. And the seemingly capricious winds, the rain and the dew, the sunshine and the cold, are all working together to keep this world sweet and clean and fit for the dwelling of man. But while men recognize this harmony and co-operation in nature, and delight to proclaim the supremacy of law therein, they are slow to recognize and acknowledge a like harmony and co-operation in all the vicissitudes of human life. Yet this is the plain teaching of our text—that our joys and sorrows are partners who 'work together' to bring us great profit. 'Events which seem to stir up our corruptions, and calamities which seem to tend to ruin, are so counteracted and combined with others that all may tend to our benefit, just as poisonous ingredients are so mixed and modified by other materials as to form some of our most powerful and salutary medicines.'

2. And so it is in the realm of human experience as illustrated by all the dealings of God with man. The sin of his brethren cast Joseph into an Egyptian dungeon, where he proved the saviour of his father's house and of multitudes besides. The flight of Onesimus from his master Philemon brought him into the company of Paul, and proved a blessing to all three. Events distant in time and place are harmonized by God for His Divine purpose. In the days of Joshua, the cities of the priests fell to them by lot wholly within the bounds of the tribes of Judah and Benjamin, and the reasons were seen long centuries after when the temple rose in Zion and they were found near to the place where they were to minister. When Christ wished to gather His disciples from the islands of the South Seas there was nothing remarkable seen there. He began His work in Britain, and thence sent forth His agents to begin the glorious work. When events are made profitable by such remote combinations, we can never learn their influence by any sagacity of ours. We must trust Him with whom 'a thousand years are as one day, and one day as a thousand years,' and whose 'eye runs to and fro throughout the whole earth.' Though appearances

are bad, trust on! No difficulties can perplex, no obstacles oppose Him. In that day when the heavens shall declare His righteousness, His people will be filled with delight in viewing the display of wisdom, and goodness, and power, which will show what seemed confusion to be order, and seeming evil useful, and all events 'working together' for one end.

One may see in a mechanic's shop different men employed on different parts of a machine. One man makes the boiler, another the wheels, another the springs, another bolts and nuts, etc. And the boilermaker knows little about making wheels, and the wheelmaker has never tried to make bolts or nuts, but the master fitter knows something about all these things, and he assembles the parts and fits and combines them all so as to make them all take their place and do their work in one powerful machine working for some definite and useful end.

III.

ITS LOVING-KINDNESS.

'All things work together for good.'

1. This has already been partly illustrated; but the illustrations of the truth in history and biography and autobiography are so overwhelming that one is tempted to multiply illustrations and evidences of its truth. 'All these things are against me,' thought Jacob. He cried out, 'Joseph is not, and Simeon is not, and ye will take Benjamin away.' And he thought that these were the calamities which would ruin his house, and 'bring his grey hairs with sorrow to the grave.' But from the vantage-ground of history we can survey the whole story and see how every event that was accounted calamitous, and really seemed to be such, was really a blessing in disguise and tended to the preservation of his house and the fulfilment of the blessing promised to it. So, too, Joseph must have thought when his brethren cast him into the pit and left him to perish, and again when he marched as a slave in the caravan of the Midianites towards the borders of Egypt. Calamities seemed to come upon him as a cloud when he was thrust by his master into an Egyptian dungeon burdened with the reputation for evil deeds which his very soul abhorred, but all these things were but the dark background which made the wisdom of God illustrious in his eyes and in the eyes of all nations. 'All these things are against us' doubtless thought our Puritan fathers when, persecuted from city to city, they found no resting-place till beyond the western seas they founded an empire,

the refuge of the oppressed and the home of a great and free nation.

In the days of Mary, Queen of England, Bernard Gilpin was condemned to suffer death in the city of London because of his Protestant faith. He was a man with whom this was a favourite text and who never tired of proclaiming this doctrine. The death-warrant had come, and he was being led forth to execution when he fell and broke his leg. He was carried back to his prison, and his execution was postponed till he should be able to walk to the scaffold. His gaoler cast his favourite doctrine in his teeth, and asked, 'Do you believe this additional misfortune to be for your good?' 'Yes,' said Mr. Gilpin, "'All things work together for good to them that love God,'" and this also.' And while he lay racked with pain, Queen Mary died. Elizabeth succeeded, and his recovery was the herald of his release, and not of his death.

Samuel Rutherford is continually preaching this doctrine in his writings. In one place he says: 'The saints seem to have the worst of it (for apprehension can make a lie of Christ and His love); but it is not so. Providence is not rolled upon unequal and crooked wheels; all things work together for the good of those who love God and are called according to His purpose. Ere it be long we shall see the white side of God's providence.' In another place he writes: 'I wondered once at providence, and called white providence black and unjust, but providence has another appearance to God than to us. And now we proclaim ourselves blind. We know that infinite wisdom is the mother of all His judgments, and that His ways pass finding out.'

2. Most of us have had some experience like these. We can remember our favourite plans thwarted and all our purposes laid in the dust, yet the end has been good. Let us therefore judge Providence with caution. Remember, 'He that believeth shall not make haste.' Let us say, 'I will wait on the Lord, who hideth himself from the house of Jacob, and I will look for him.' For, as we look back, we can sing how

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted by His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

IV.

ITS LIMITATIONS.

'To them that love God.'

1. On a railway line much depends on whether you are going with or going against the engine.

This text gives no assurance to those who despise God's mercy and trample on His grace. Our relation to God is our only security for it. This is as clearly put by the Psalmist as by the Apostle. In the 91st Psalm he says, 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee. . . . For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.' If we be not of the number who love God: if we be against His Son and therefore against Him, how different is the complexion of providence. Then prosperity is a curse weighted with sorrow and every seeming blessing weighted with vengeance. The very stars in their courses fight against the man who fights against God. God is with us and on our side only when we are with God and on God's side. Love to God and loyalty to Christ—this is the key that opens every dungeon door in the castle of Giant Despair.

2. For many a long generation the alchemists of East and West toiled and studied to find the philosopher's stone, *i.e.* a chemical combination which they conceived possible, which would have the effect of turning every baser metal into gold, when brought into contact with it. How they toiled and failed is matter of history. It was reserved for the disciples of Christ to succeed where they had failed—to have discovered to them by the Holy Spirit and to transmit to the world the open secret of the only true philosopher's stone. Love to God in Christ, 'this is the precious stone that turneth all to gold,' that changes losses into gains, crosses into crowns, afflictions and sufferings into themes for grateful praise. It changes death itself into the threshold of eternal and blessed life. There is no secret so well worth learning as this. There is none that reaches so deep and has such wide salutary influence over the troubles of life. Some kinds of knowledge are of more practical benefit and direct application than others, and some kinds are utterly barren. But there is no knowledge that for one moment can rival the knowledge of the love of God. At one step it passes the simple Christian far in advance of philosopher and sage.

V.

ITS CERTAINTY.

'We know.'

It was once a minister's sad duty to visit an old Highlandman and break to him the news of the death of his only son in a distant land. The old man bowed his head and groaned out this verse. Then drawing a deep breath, he cried, 'I don't see it, but it's not needful . . . *we know.*' Blessed is the man who has this assurance. Ill, to him, is no ill, but only good in a mysterious form. Losses enrich him. Sickness is his medicine for strengthening the soul. Reproach is his honour, for he remembers his Lord has said, 'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake,' and death is his eternal gain. Happy is the man who is in such a case. He is secure when others are in peril. He lives when others die.

Remember then the universality, harmony, loving-kindness, limitations, and certainty of God's providence.

I will not doubt, though all my ships at sea
Come drifting home, with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil worketh good for me;
And though I weep because those sails are tattered,
Still will cry, while my best hopes lie shattered,
'I trust in thee.'

I will not doubt though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn,
And though at times I cannot keep from grieving,
Yet the pure ardour of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see that my severest losses
Are greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
O, may I cry, though body parts with spirit,
'I do not doubt,' so listening worlds may hear it
With my last breath!

Another Solution of Revelation xx.—xxii.

BY THE REV. J. AGAR BEET, D.D.

To Canon R. H. Charles, all students of Eschatology owe an unspeakable debt, especially for his translations of ancient Jewish documents bearing on this interesting topic and forming a link between the teaching of the Old Testament and that of the New. Of these I may mention, among many others, his admirable and most valuable edition of *The Book of Enoch*, which sheds a world of light on Jewish thought about the future in the centuries preceding the appearance of Christ; and his *Eschatology, Hebrew, Jewish, and Christian, a Critical History of the Doctrine of a Future Life*, of which a new and enlarged edition was published some two years ago. In recent numbers of this magazine, Dr. Charles has called attention to certain difficulties in Rev 20–22; and has proposed a solution of them. These difficulties, and this proposed solution, I shall now discuss.

The difficulties mentioned are three. '1. First of all, it is a matter beyond dispute, that 22¹⁵ 21²⁷, which state that outside the gates of the New Jerusalem evil in every form exists, but that it can in no wise pass within the gates of the holy city, prove that *the New Jerusalem here referred to was to descend before the disappearance of the first earth and the first heaven and the final judgment* described in 20¹¹⁻¹⁵.'

'2. Verses 22² 21²⁴⁻²⁶ 22^{14, 17} assume that the nations are still upon the earth, that the gospel is preached to them afresh from the New Jerusalem (as was prophesied already in 14⁶ 15⁴), that they are healed thereby of their spiritual evils, their sins washed away, and a right to the tree of life given to them. . . . That the above prophecies can apply only to the New Jerusalem, which was to be the seat of the Millennial Kingdom, is too obvious to dwell on further.'

'3. It is finally to be observed that, since the earthly Jerusalem was in ruins and never in the opinion of the Seer to be rebuilt, a new city was of necessity to take its place as the seat of Christ's kingdom and the abode of the blessed martyrs, who were to come down from heaven to reign for 1000 years with Him.'

For the above reasons, Dr. Charles has come to the conclusion 'that the text in 20–22 is dis-

arranged in an astonishing degree and does not at present stand in the orderly sequence originally designed by our author.' And he suggests, as 'apparently the only hypothesis that can account for the facts of the case,' 'that John died . . . when he had completed 1–20³ of his work, and that the materials for its completion, which were for the most part ready in a series of independent documents, were put together by a faithful but unintelligent disciple in the order which he thought right.' He accordingly gives, in his second paper, a 'Rearranged Translation' of Rev 20–22.

This rearrangement breaks up the manifest continuity of Rev 20¹⁻¹⁰, which is dominated by the limited period of a 'thousand years,' a thread binding together ch. 20^{2, 3, 4, 5, 6, 7}, and followed by revolt of unnumbered multitudes, who are 'consumed' by fire from heaven. Then follow the final punishment of Satan, the resurrection and judgment of the dead, good and bad, and the second death of all whose names are 'not found written in the book of life.' All this is followed by a vision of the 'New Jerusalem,' described with a dramatic grandeur which has fascinated, comforted, and strengthened untold myriads of the servants of Christ in all ages and Churches.

After a voice from the throne in ch. 21⁵⁻⁸, we have a second vision introduced in v. 9 by words identical with others in ch. 17¹⁻³, and placing, in conspicuous contrast to 'Babylon, the mother of the harlots,' another figure, 'the Bride, the wife of the Lamb.' This is at once identified with 'the Holy City, Jerusalem,' in ch. 21², which is again described word for word as 'coming down out of heaven from God.' In the preliminary vision in vv. 1-4 we saw a city without tears or sorrow. We now see one in which 'the glory of God' makes needless the sun, and in which there is no night: chs. 21^{23, 25} 22⁵. This implies, as is expressly stated in ch. 20¹¹, that our present solar system has passed away.

This magnificent and harmonious panorama, Dr. Charles breaks up by pushing back chs. 21⁹⁻²² to the beginning of the Millennium; thus replacing the one City depicted in all our ancient MSS. and versions by two cities separated by an

interval of 1000 years, each descending from heaven and supernatural; one of them abiding for ever, the other besieged by unnumbered foes led by Gog and Magog, and passing away with a fugitive universe at the appearance of the Judge of all mankind. Of these two cities, the permanent one, in Rev 21¹⁻⁴, is a feebler copy of the transient one, and 'the wife of the Lamb' in v.⁹ disappears from the permanent City, to make a way for a mere comparison of the City to 'a bride adorned for her husband.' We now ask, What reasons are given for this marvellous disturbance of the harmonious vision portrayed in all our earliest copies?

The first proof is Rev 22¹⁵: 'Outside are the dogs and the sorcerers and the companions of harlots and the murderers and the idolaters, and every one who loves and makes a lie.' This is in the Epilogue, ch. 22⁶⁻²¹, after the close, in v.⁵ of the vision of the City of God, and practically of the whole book and of the Bible as we possess it. The prophet remembers, with solemn awe, that not all those for whom Christ died will pass through the gates of pearl and walk the streets of gold. Around him are men walking in the broad path leading to destruction. He fears, as is assumed in Dn 12², Mt 25⁴⁶, Jn 5²⁹, 2 Th 1⁸, Rev 20¹⁵, etc., that in this evil path some will continue to the end. He is therefore compelled to place them, as a warning to his readers, 'outside' the City of God.

Moreover, in these chapters we have no hint that those cast into the lake of fire will be at once annihilated. Indeed, the plural form in ch. 20¹⁰ rendered 'shall be tormented' implies that 'the wild beast and the false prophet,' who 1000 years earlier (ch. 19²⁰) were cast into the lake of fire, were still suffering torment. This proves that to be cast into the lake of fire does not necessarily involve immediate extinction. And if the lost still exist, it must be 'outside' the City.

Similar considerations explain ch. 21²⁷: 'There shall in no wise enter into it anything unclean, and he who makes an abomination and a lie.' Nor need we wonder to find in vv.²⁴⁻²⁶ 'the nations . . . and the kings . . . and their glory.' For we can apprehend the unseen only in terms of the seen. The nations and kings are conspicuous in human life everywhere, and therefore colour the prophet's words. So Is 60¹¹, which is probably in his mind: 'Thy gates shall be open

continually day and night: they shall not be shut: that men may bring to thee the wealth of nations, and their kings led captive.' This chapter cannot be literally fulfilled; but it is one of the most precious in the Old Testament.

That in Rev 22², 'the leaves of the tree are for healing of the nations,' is, like the 'river of water of life' and the 'tree of life' on its banks, a beautiful touch in the drapery of the metaphor. They can no more be explained in detail than can the fatted calf in the story of the prodigal son. In all symbolic speech we must distinguish between essential lessons and the rhetorical forms in which they are clothed. This applies to all interpretation of ancient prophecy.

Ch. 22¹⁴ reads, 'Blessed are they who wash their robes, that they may have the right to come to the tree of life, and by the gates may enter into the City'; and v.¹⁷, 'The Spirit and the bride say, Come. And he who hears, let him say, Come. And he who is thirsty, let him come; he who will, let him take the water of life freely.' These belong, like v.¹⁵, to the Epilogue; and are parting words of encouragement to the readers, following the description of the City, and the completion of this Book.

The only other objection, viz. No. 3 quoted above, is altogether imaginary. For in ch. 20¹⁻¹⁰, the only passage in the Bible which speaks of a limited period during which the martyrs are to reign with Christ, to be followed by a tremendous final assault of evil, we have no hint of any visible return of Christ to earth, or of any visible city other than the earthly Jerusalem and earlier than the glorious City described in ch. 21¹⁻⁴. Nor have we here any suggestion of a bodily resurrection of the martyrs. Indeed, the word '*souls*' of those beheaded' in ch. 20⁴ suggests disembodied spirits, as in ch. 6⁹, 'I saw underneath the altar the *souls* of those slain because of the word of God.' These impatient souls, crying out for the punishment of their enemies, were certainly not living on earth in bodily forms.

The above objections, which are the only reasons given by Dr. Charles for his revolutionary disarrangement of the text given by all our ancient documents, are of no force against the serious objections mentioned above to the rearrangement he proposes; and are no justification for his introducing into the Book of Revelation two consecutive holy cities, described in similar

terms, one lasting for 1000 years and then besieged by enemies, and the other abiding for ever.

This failure to rearrange the text of the New Testament on internal evidence only warns us not hastily to set aside the abundant documentary evidence on which it rests, when this evidence is nearly unanimous. In the Old Testament, in the Pentateuch and elsewhere, such reconstruction has borne the test of criticism, and has produced results of great value. But the case of the New Testament differs greatly from the Old, in the infinitely greater abundance of the evidence at our disposal, in very early MSS, versions, and quotations in early Christian writers. During the last eighty years this evidence has been collected from many lands and carefully examined. The result is a perceptible change, in many details, of the Sacred Text. In not a few passages, the entire evidence known to us leaves us still in doubt. But these doubtful passages are not very important. Moreover, in the margin of the Revised Version, they are placed within reach of all intelligent readers of the English Bible. The rational certainty thus afforded, within definitely marked limits, touching the words actually written by the writers of the New Testament, has been an immense gain to theology and religion.

To assume that the Sacred Text is corrupt wherever we cannot understand it is a tempting way of escape from a difficult passage, but a dangerous one. For example, in Rev 2²⁵, Dr. Charles, without any documentary evidence, changes the words 'there shall be no night there' into 'shut day or night' as in Is 60¹¹, which seems to be in the writer's thought. The change in Rev 21²⁵ from this earlier prophecy marks an important development in the New Testament as compared with the Old. Same thought repeated in Rev 22⁵.

A wonderful agreement pervades the Eschatology of the various and very different writers of the New Testament. In all four Gospels, in the Book of Acts, in the letters of Paul and others, and in the Book of Revelation, we find a confident expectation of a definite moment in the future when, with a voice from heaven and an appearance of Christ, the present order of Nature will pass away, all the dead, good and bad, will be raised, and all will receive reward or punishment according to their works. So far, all is clear.

We need not wonder that, in view of the

immense and sudden change in the religious outlook of the world caused by the appearance, teaching, death, and resurrection of Christ, His followers looked for His promised return at any early date, probably in the lifetime of some then living. This expectation was disproved by His non-appearance. But, in strange forms, it has lingered to our day.

The case is complicated by the assertion in Rev 20⁵, and nowhere else in the Bible, that the souls of the martyrs, and perhaps of others, 'lived and reigned as kings with Christ 1000 years.' Upon this statement, strange theories have been built, including a premillennial coming of Christ, and His reign on earth for this limited period. This theory is disproved by the revolt of vast multitudes and the siege of the beloved city described in vv. 7-10. For we cannot conceive this siege while Christ was visibly reigning on earth; nor can we conceive Him leaving His servants, to make way for the siege. Moreover, we are not told that the reign of the martyrs with Christ was on earth. In ch. 6⁹, the prophet saw their souls under the altar; apparently in heaven.

The simplest explanation of the Millennium is found in Jn 5²⁴⁻²⁹, where we hear 'the voice of the Son of God' already speaking, and heard by some who, believing it, have 'passed out of death into life.' Then follows 'an hour when all who are in the graves will hear His voice and will go forth' to a 'resurrection of life' or of 'judgment.' This passage by no means removes all the difficulties in Rev 20¹⁻¹⁰, especially that of the final revolt. But, like the rest of the Book, it encourages the suffering servants of Christ in times of persecution. On the whole subject, I heartily recommend Professor H. B. Swete's admirable commentary on *The Apocalypse of John*; a work which Canon Charles seems to have entirely overlooked.

Interpret it as we may, the harmonious teaching of the New Testament about the Second Coming of Christ involves what is to us an insoluble difficulty, viz., the very long interval between faithful service on earth and the reward promised, not at death, but simultaneously at a definite moment in the future, at the close of the present order of things. This day of judgment and retribution is conspicuous throughout the New Testament; e.g. Mt 13^{30, 41}, 25³¹, Jn 5^{28, 29}, Ac 17³¹, 1 Co 15^{52, 53}, Ro 8¹¹, Ph 3^{20, 21}, 2 Ti 4⁸, Rev 20¹¹⁻¹⁵. This difficulty some have endeavoured to lessen by suggesting that the sleep (1 Co 15²⁰) of the

righteous dead will be unconscious. But this is a mere guess; and the immense interval involved is unthinkable. We are glad to take refuge from it in Paul's confident assurance in 2 Co 5⁸, that to be 'away from our home in the body' is to be 'at home with the Lord,' which in Ph 1²³ he declares to be 'much better.' But this assured hope cannot set aside the much more abundant teaching quoted above. This difficulty, like so many others, remains unsolved.

Our only certainty, and one absolutely sufficient for all our needs, is the broad principle asserted in Gal 6⁷⁻⁸: 'Whatever a man sows, this he will also reap. He who sows for his own flesh, from his flesh will reap corruption: and he who sows for the Spirit, from the Spirit will reap life eternal.' This judgment is re-echoed and confirmed by the inborn moral sense of all men, an authority which speaks in the literature of all ages and races, and one from which there is neither escape nor appeal. All else must be left till the morning dawns, and the shadows flee away.

For the above reasons, in spite of my great respect of Canon Charles' most valuable contributions to Eschatology, I cannot accept his proposed rearrangement of Rev 20-22. And I resent his opinion that these chapters were put together in their present form by an 'unintelligent disciple' of the original writer. I cannot conceive a more fitting and glorious conclusion to this wonderful book of prophecy than these chapters as we have them in our Bibles, or a more fitting close to the sacred volume.

These various visions are not consecutive. For already in ch. 6¹⁷ we have 'the Great Day' to which all the New Testament writers look forward, and which is afterwards so graphically described in ch. 20¹¹⁻¹⁵. But the visions are progressive and intelligible. We have seven seals opened, seven trumpets, and seven bowls, each series apparently leading up to the great consummation, but each followed by further conflict. We have then, in chs. 19¹¹⁻²¹⁴, seven visions, each introduced by the words 'and I saw'; and final visions of the

City of God and the peacefully flowing River of the Water of Life.

The Book of Revelation stands, even as to its framework, in close relation to the Book of Ezekiel. The opening visions in Rev 1 and 4 present many points of contact with Ezk 1; e.g. the 'four living creatures,' man, lion, bullock, eagle; and the throne of God surmounted by a rainbow. The names 'Gog and Magog' in Rev 20⁸ recall Ezk 38, 39. This being so, the resurrection of dry bones into a revived nation in Ezk 37 presents points of analogy with 'the first resurrection' in Rev 20⁵⁻⁶, which is followed in v.⁹ by the revolt of Gog and Magog. The vision of the restored temple in Ezk 40-48 may have suggested the vision of the New Jerusalem in Rev 21; and the river with trees on both banks, bearing fruit every month, with leaves for healing, may have suggested Rev 22¹⁻⁸.

The wild beasts 'coming up from the sea,' one like a leopard, so conspicuous from Rev 13^{2, 11} onwards to ch. 20¹⁰, recall Dn 7³; and Rev 21²⁴⁻²⁶ recalls Is 60^{11, 12}. All this reveals a writer steeped in thought and phrase of the Old Testament.

But the whole Book of Revelation rises infinitely above all similar works, in the unique honour which it pays to Christ as an Object of the praises and worship of the brightest in heaven; and in its conspicuous reference to the death of Christ as a means of the salvation which He announced. It depicts faithfully the tremendous conflicts awaiting the servants of Christ, and the infinite triumph which will follow. Anything better fitted to encourage and strengthen them in days of persecution, or in our happier days and circumstances to shed light on the dark path which leads down to the cold river of death, I cannot conceive. Indisputably this book is a most precious gift of the ascended Saviour to His faithful servants in the conflicts of life on earth; and we have good reason to believe that in our English Bible, especially in the Revised Version, we have it, in all essentials, as it was originally written.

Literature.

SIR JOHN LUBBOCK.

WHY is it that the biography of a successful man is itself so rarely a success? Is it due to envy, jealousy, and all uncharitableness on our part? Or is it a conviction and confirmation of Augustine's 'O beata culpa!' The man who is conscious of no sin is at any rate judged by men as the chief of sinners. And the man who is uniformly successful in this life is dismissed from our deepest thought as one who verily has had his reward.

Sir John Lubbock, Lord Avebury, was one of the most successful men of his day and generation. And his biography is not a success. That is due partly to the biographer, whose hand is flabby and his proof-reading faulty. The former defect goes all through the book. Of the latter one example is enough. On page 132 of the second volume Sir John Lubbock is said to have been sixty-seven in 1901, on page 149 he is only sixty-six in 1902.

There is no denying it that Sir John Lubbock deserved his success. He worked as hard as that other very successful man, the first Earl of Selborne, and he was invariably kind and courteous and tactful. More than that, he lived virtuously. One who was a friend almost from childhood said to the biographer, 'I do not believe that he once, in the whole course of his life, did a thing that he thought to be wrong.' His conduct had much to do with his accomplishments. He wasted no time, either on sin or on repentance. His conscience was as the noonday clear. And his biographer justly remarks that, 'in fact, the facility with which he accomplished his intellectual tasks is to be credited to the strength of his moral character as much as to his purely mental power.'

He was successful in *all* his undertakings. And they were very many. His biographer, Mr. Horace G. Hutchinson, will not admit that, as one said, 'he touched life at every point'; for he knew nothing about art or music. But 'In Lord Avebury,' said one of the daily papers after his death, 'there has been removed one of the most accomplished of England's amateur men of science, one of the most prolific and successful authors of his time, one of the most earnest of social reformers, and—what is not perhaps generally

known—one of the most successful law-makers in the recent history of Parliament.' And this wonderful catalogue omits the official business of his life. He was a banker, and 'he was not only eminently successful in the ordinary conduct of the banking business which came to him as a heritage, but carried through many reforms and exercised a preponderant influence in such large and important operations as those undertaken by the Council of Foreign Bondholders—to name but one of many instances.'

His success was due somewhat to his adaptability. He was 'singularly adroit,' said somebody. His biographer agrees, and adds, 'He would take the means which seemed best to him, but if he failed of success by those means he would immediately turn, with remarkable suppleness and dexterity, and recommence the attempt to attain his end by some other means.'

And he was always courteous. His courtesy won him many successes. It won him his second wife. This is the story: 'His very first meeting with Miss Fox Pitt was characteristic of his unflinching kindness and thought for other people. The party was a large one, and she, a girl of eighteen, a niece of the house, had come down late for breakfast. It appears that he had not seen her the previous night. She received a sharp scolding from her aunt. Those were days when unpunctuality for breakfast, or perhaps even breakfasting in bed, were not a habit as they now are. The rest of the party rose from the table and left the young girl alone—all except Sir John, who remained to keep her company and to attend to her wants.'

He was for thirty years or thereby close neighbour and friend of Darwin and accepted the great theory as heartily as did Huxley. 'Nevertheless,' says Mr. Hutchinson, 'we find him, when at home on the Sundays, sedulously attending the services at the village church. More than that, I have been told by one who has the best of all opportunities of knowing, that on no single morning of his life until death was closing upon him did he omit to read a chapter of the Bible before commencing the long day's work.'

It is altogether admirable. And yet the scrap of a biography of Adèle Kamm, all suffering and sacrifice, is far more interesting. The title is *Life*

of *Sir John Lubbock, Lord Avebury* (Macmillan; 2 vols., 3os. net).

WHO'S WHO.

There is no Annual more widely useful than *Who's Who*, the volume of which for 1915 is published (A. & C. Black; 15s. net). Other Annuals meet the needs of their particular constituencies. Even Whitaker's Almanack is more political than general. But the proper study of all mankind is man, and 'nihil humanum a me alienum' is said by everybody, and *Who's Who* is the Annual of all the world. Not of all the English-speaking world only, but of all the world, for it contains biographies of foreigners in plenty.

We wish, all the same, that it contained more foreigners' biographies. It is rarely that we turn to it for an Englishman, Scotsman, or Irishman, or even prominent Colonist, to be disappointed. But some eminent foreigners, especially if they are eminent in scholarship, have escaped the editor's net.

Here are a few names in alphabetical order—Amélineau, Anesaki, Asin-y-Palacios, Basset-René, Bethe, Bezzenberger, Boissier, Bonucci, Boudinhon, Brandt, Brockelmann, Brückner, Cabaton, De Boer, Delbrück, Derenbourg, Deubner, Deussen, Dhalla, Dobschütz, Doutté. They may not be well known, but they deserve to be, and they would be better known if *Who's Who* would take them in.

How to do it, is the question. We suggest that some of the biographies could be cut down by omitting mere incidents in the lives and by cutting out the titles of mere pamphlets. The titles of *books* must not be omitted. No source more accessible or more reliable than *Who's Who* for discovering the books a man has written and their exact titles and dates is in existence.

But all that has been well thought out by this most accomplished and exact of editors, and we take too much upon us. It is the indispensable-ness of *Who's Who* that is our excuse. We want it as near practical perfection as possible.

CHURCH HISTORY.

If it is possible for Protestants to profit by any book on the History of the Church written by a Roman Catholic, the book is *A Manual of Church History*, written by the late Professor F. X. Funk of Tübingen, and now translated into English by

P. Perciballi, D.D., and edited by W. H. Kent, O.S.C. (Burns & Oates; 2 vols., 7s. 6d. net each).

The translation is far better than might have been expected, altogether excellent indeed. One thing the English-speaking editor might have done: he might have added to the valuable lists of literature a few English titles here and there in addition to those which seem to have been known to Professor Funk. Nevertheless we are grateful to him for the work he must have done on the translation itself.

The literature is an important feature of the book. For the book is written for students. Dr. Funk's aim seems to have been to give, not merely the history of the Church, but also the history of its history. The consequent appearance of the page does not encourage the ordinary reader to read it; but even the ordinary reader will find that the pages are all quite readable. And especially will he find a breadth of sympathy and a candour of statement which he will have some difficulty in seeing surpassed by Protestant historians of the Church. We shall give an example in a moment. But first let us say that the scholarship is reliable and that every aid in the form of synoptical table and the like has been offered the student in addition to clear statement and clever characterization.

This is Professor Funk's conclusion: 'In the course of centuries, Christians have been divided into numerous separate bodies, some of which, after a longer or shorter period of existence, have disappeared, whilst others have survived till our own day. The most important of these separations took place in the eleventh and sixteenth centuries, in the first place parting the east from the west, and afterwards extending into the Church of the west, and dividing the new world soon after its discovery between Catholic and Protestant nations. This state of affairs cannot but grieve the Christian mind, which abhors schism and desires unity, according to the words of the Apostle to the Ephesians, "to keep the unity of the Spirit in the bond of peace . . . one body and one spirit . . . one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all" (Eph iv. 3-6). The defection of the sixteenth century in the western Church is especially to be deplored. It was, however, not an unmixed evil, for it was the occasion of an awakening in the Catholic Church,

which gave rise to salutary reforms. It has often been asked whether without this division there would ever have been a reform in the Church. A negative answer would deny the vital force of the Church, but it must be admitted that the measures of reform had perhaps been too long delayed, and that they were only carried into effect when the Church had been shaken to her foundations and been deserted by many of her children. History teaches us that not only were the reforms carried out after the defection, but that they were accelerated and carried out because of that very defection. Thus the renovation of the Church is historically connected with the schism.

'This schism not only hastened the work of reform in the sixteenth century, but continued to exercise an influence even after that period. The old Church was strengthened in the consciousness of unity, when a new Church arose in the west. To that great movement may be attributed her increased internal solidity, and the fact that since that time there has been no other schism, and the Papal elections have been conducted with order and regularity, as compared with the disturbances of former days. The recent mingling of various sects, which had formerly held aloof from each other, is not an unmixed evil. In those countries where it has taken place, religious life is much more flourishing at present than in others. This is an undeniable fact, nor is it difficult to see the reason, viz., that opposition rouses each sect to greater care and more vigorous efforts. It is, therefore, possible to judge more favourably of these events than might have seemed possible at first sight. Nevertheless, that schism is an evil is the conviction not only of Catholics, but also of many thousands of Protestants. But it exists, and it seems to have a long period of existence before it. We must console ourselves with the advantages to be derived from it, and firmly trust in the Lord of the Church, who, though His ways are hidden from men, extends His protecting hand over the Church He has founded, faithful to His promise to His disciples: "Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).'

PROFESSOR FLINT.

The Rev. Donald Macmillan, M.A., D.D., who wrote 'The Life of George Matheson,' has now

written *The Life of Robert Flint* (Hodder & Stoughton; 12s. net).

It is a larger book. The man was greater. But the greater man does not always have the larger biography. This biography might have been smaller and thereby better. To make it so large, Dr. Macmillan has been compelled to quote freely from Professor Flint's published works instead of telling us to read them for ourselves, or taking it for granted that we had read them already, as he very well might have done. He has been compelled to do this. He could not otherwise have written so large a book. For Professor Flint kept no diary worth speaking of, wrote few letters worth preserving, and took no leading part in any great controversy or public movement. He was a great man and deserved a great biography, but it would have been greater if there had been less in it.

Otherwise it is well done. There is a fine ease about the writing of it which the practised biographer alone attains to, an ease that very rarely descends to familiarity. And, best of all, it gives a true likeness of the man. In that essential matter the biography is better than the painting done by Sir George Reid and reproduced in the volume. We do actually see Flint as we knew him, neither more nor less. It is the achievement of only the very best biography.

Professor Flint was a student first of all. Whatever he did he did well, and he did it well because he prepared for it. He prepared for his sermons when he was a preacher; and he prepared for his prayers. He prepared for his prayers also when he was a professor. He probably never stood up to commend the hour of lecture to God without knowing to the very language what he was to say. For a long time he wrote his prayer and read it.

Let us confirm these words from the biography: 'There is one feature of his conduct of worship while he was minister of the East Church and afterwards at Kilconquhar that deserves to be specially noted, and that is the supreme importance which he attached to the devotional part of the service. I have before me as I write three notebooks, all of which are filled with prayers that he composed during his ministry in Aberdeen. He must have written a fresh one for every Sunday. These prayers would of themselves stamp him as a remarkable man—remarkable for his absolute belief and trust in God, and for the closeness of his walk

with Him and childlike confidence in His will.'

That is one passage. Then—'All Flint's students have but one opinion of the profound impression produced upon them by his opening prayers. They sounded the note for the day, a note of absolute dependence upon the Revealer of all truth, for enlightenment and guidance in their work. These prayers, as we have already seen, were carefully prepared and written out by Flint; they are to be found scattered through his notebooks, sometimes on slips of paper and occasionally prefixed to a lecture.'

This is still better—'The most striking thing of all in each day's work—the most impressive act of all—was the prayer with which he began the day's work. There we were—130 of us or so, finding our several ways like the members of a great herd to our accustomed places, and having found them, chatting away about all sorts of things in church and state—sharpening pencils, preparing notebooks; a hum, a buzz, a rustle over all. And then the retiring-room door opened; a little spare alert figure hastened to the platform with exactly that shy sideways-looking expression in the Sir George Reid portrait, so sideways-looking and uncertain in his walk as to give one at times the impression of lameness. The next moment we were on our feet with heads bent, minds waiting, ears straining, listening to the few short sentences of agonized and agonizing pleading with which he cast himself and us all on the mercy of God in Christ. Pardon for our sins, strength for our need, the strength needful for this day and its duties; just a few short sentences, but they seemed to rise out of infinite depths of helplessness and of trust, the cry of a strong man in his utter weakness and absolute dependence upon God. It was an instruction to us that we should prepare the devotional part of our Sunday service before we took up the preparation of our sermon; we know that this was his own custom for each day's lecture. And as we ponder his precept and recall his example and think of our foolishness in the neglect of both, we get very near the secret, the greatest of all the secrets, perhaps, of our failure on the Sabbath day. His prayer was a wrestling with God and a prevailing; the hard won victory of faith over a stubborn wilfulness and out of the midst of a great weakness.'

This, then, is the secret of the man, and it is a

great thing that Dr. Macmillan has brought it out so clearly. No more has to be said. Flint's learning was a wonder to the world. We now see that it was his by self-discipline. Young men who want to live will scarcely find a better book than this.

THE ASIATIC DIONYSOS.

By calling her book *The Asiatic Dionysos* (Bell; ros. 6d. net), Miss Gladys M. N. Davis, M.A., tells us at once which theory of the origin of the wine god she supports. There are three theories.

First, Dionysos came from Egypt. So said Herodotus. But in modern times this is the opinion of Foucart alone among scholars. Miss Davis finds a fatal objection in the existence of Soma (or Haoma), a god so familiar to Dionysos as to make independence impossible, and yet a god who has nothing to do with Egypt.

Next, Dionysos came from Thrace. For this view the great majority of modern scholars contend. But 'if we accept the Thracian theory,' says Miss Davis, 'we have to explain the existence of a parallel such as Soma and interpret the references to the connection of Dionysos with Phrygia, Crete, and India. This can only be done by saying that the Thracians were the proto-Aryans, and that the Soma-cult, or cult of Dionysos, starting in Thrace in very remote times, spread into Asia and Greece subsequently.'

So she believes that Dionysos came from Asia, and argues for the belief throughout this volume with ability and energy.

May we add, since the author refers to two books, authorities on her subject, which she has been unable to consult, that she has also missed Deussen's *Upanishads* (translated into English by Geden) and two important articles directly bearing on her subject in the *Encyclopædia of Religion and Ethics*, Farnell on Greek Religion, and Milne on the Græco-Egyptian Religion.

PRINCIPAL FAIRBAIRN.

The Life of Andrew Martin Fairbairn, D.D., D.Litt., LL.D., F.B.A., First Principal of Mansfield College, Oxford, has been written by Dr. W. B. Selbie, who succeeded him as Head of the College (Hodder & Stoughton; 12s. net).

It is the life of a personality. Dr. Fairbairn

might not attract. He did, indeed, very often repel, both from the peculiarity of his position and from his own disposition. But he could not be overlooked. If there was any probability of his being overlooked for a moment, he saw to it that he was not overlooked for more than that moment. For he believed in himself and in his mission. And he was always ready to utter his beliefs.

The biography is not unattractive. It is candid. Dr. Selbie has made no promise to introduce us to a hero or a saint. The story, moreover, is of a self-made man, and it is not probable beforehand that we shall be drawn to a self-made scholar any more than we are drawn to a self-made tradesman. Yet it is just the fact that Fairbairn used his poor opportunities in youth to such good purpose, and made himself a place and a power in the world, that gives his biography its value. We are in no danger of worshipping success in him; he himself will take care of that; but we do rejoice in his prosperity, and follow his progress with pretty keen sympathy. It was progress never made easily, often with real anguish of soul.

He was born, and lived the first half of his life, in Scotland. He never got over that. He attached himself in early manhood to one of the smallest of Presbyterian Churches. He never got over that. A Scotsman and a Morisonian became the leader of Nonconformity in England. Dr. Horton travelled with him once in Italy, and says: 'I had the privilege of taking him over Rome, which he had never seen; but even the wonder and delight of Rome did not evoke the spirit of the man as the following incident did. It was at Assisi. We were visiting the Portiuncula; and at that time there was a Franciscan Brother, named Fra Bernadino, who had a great knowledge of English, and received English visitors with a courtesy which aimed at their conversion to the Holy Roman Church. After we had seen the various sights of the great church, Father Bernadino presented us with a little card, on which was printed a prayer for the conversion of England, and he asked us all to repeat constantly this prayer. Dr. Fairbairn was moved to the very centre of his being; his mouth and face worked as I have seen them work on the platform, or in the pulpit, when he was launched upon one of his greatest efforts. "The conversion of England!" he asked. "What to, and what from?" "Is there," he said, "a Catholic scholar in England

to whom an intelligent man can go to learn the truth of religion or of Christianity?" The unhappy Father Bernadino ventured to mention one scholar who had a great repute in Catholic circles. "A pairfectly ignorant man!" fumed out the little Doctor. Father Bernadino appeared as if Vesuvius had broken over him, and humbly retreated into deferential silence. I think he had no idea that anything so explosive and decisive and intelligent could be contained in the unpretentious body of the Scotchman and the Protestant.'

Thus they could tell stories of the Scotsman and Morisonian, and laugh a little. But there lay his strength, and they knew it.

His history is of a pastorate in Bathgate, a fuller and rather notable ministry in Aberdeen, the principalship of Airedale College in Bradford, and the foundation of Mansfield College in Oxford. A man of so great learning, his proper place was Oxford. Viscount Bryce says that his learning and his literary gifts had from the first commended him to the theological and historical scholars of the place. And he adds, 'Lord Acton, the most learned Englishman then living, once said to me that he doubted if there was any one in the university whose learning equalled Fairbairn's.' Yet Oxford was not the home of his intellect. Dr. Horton saw that 'the spirit of John Knox and of the Covenanters always slept under those piles of erudition and that acquired moderation of language.' And Fairbairn himself, writing to Dr. Sanday in explanation of an article in the *Contemporary Review*, to which Sanday had made some kindly reference, spoke of Oxford as not his only world. 'Were Oxford my only world, this polemical production would never have appeared.'

But if Oxford was not the home of his intellect, it was the home of his heart. 'They never knew Dr. Fairbairn,' says the Rev. T. H. Martin, 'who did not know him in his own home circle, and it is good to know that the last three years or more of his life were spent in the happy seclusion of his own family, his public engagements over, his engrossing study laid aside, and all that he was as husband and father and friend free to assert itself.' And not with his family only, but also with his men he was at home in Oxford. There is nothing in the book more beautiful than the story of his return from India and the welcome of his men. 'The doctor was evidently much moved, and could not speak to us. We, too, could scarcely speak, but

managed to tell him, by our enthusiasm mainly, that we were very glad to see him back again.'

TREITSCHKE.

Treitschke: His Life and Works (translated into English for the first time) is the title of a volume published by Messrs. George Allen & Unwin, which is sure to have a large circulation (7s. 6d. net). Not that it is an attractive book. But Treitschke is getting credit for the horror of the War, more perhaps, and certainly more deservedly, than Nietzsche. And it is a book to make us think. Treitschke was a patriot. His *Life* was written by Professor Adolf Hausrath, and is here translated. It was written with intense devotion and much genuine sympathy. And it is the life of one who put his country before all else, before himself, before his neighbour, and before his God. 'According to my political doctrine,' he said, 'even one's good name is to be sacrificed to the Fatherland, but only to the Fatherland.' And wherever he spoke, he drew the patriot to him. On the eve of the Franco-German War his popularity was boundless. 'At the general drinking bout improvised by the students prior to going to the front or to barracks, Treitschke was received as if he had been the commander-in-chief.' 'Hundreds rushed forward with raised glasses eager to drink his health. The shouts of enthusiasm threatened the safety of floor and ceiling.'

He did not carry everybody with him always. Even among patriots, and even among his private friends, there were those who saw into the future and feared. There were those who knew that he was scarcely sane: 'At the Theatre Français my travelling companion, when listening to the patriotic ravings of Ernani, the highwayman, whispered to me, "Exactly like Treitschke!"'

He recognized no rights but the rights of the Fatherland, no law but the law of might. Of Alsace-Lorraine after the War he said, 'We have the intention to Germanize this newly acquired German province; we have the intention and will carry it out.' And when Professor Hausrath told him of the acquisition of the Cameroons—'Cameroons!' he exclaimed. 'What are we to do with this sand-box? Let us take Holland; then we shall have colonies.'

He was not an irreligious man. But he turned his religion, as he turned everything else, into what

he called Patriotism. 'He praised the Bible for placing before us a number of the most magnificent wars and warriors.' And his morality was as his religion. 'Every new volume of Treitschke's historical work took a more one-sided Prussian view than the previous one; he excused in Prussia what he considered a crime in Austria, and regarded with particular contempt the Small States and their Liberalism.'

The works here translated are *The Army, International Law, First Attempts at German Colonisation, Two Emperors, Germany and the Neutral States, Austria and the German Empire, The Alliance between Russia and Prussia, and Freedom*.

Those who wish to be fully persuaded in their own minds as to the righteousness of the war, or wish to persuade others, should see *Germany and Europe*, by Mr. J. W. Allen, Barclay Lecturer in Modern History at Bedford College, University of London (Bell; 2s. 6d. net).

A well-illustrated and most interesting volume has been issued in order to describe the work of the Church of Scotland Guild among the Himalayas. The title is *A Gladdening River* (A. & C. Black; 1s. net). The author is the Rev. D. G. Manuel, B.D.

Professor Cheyne has written a book in the interests of Peace and of Goodwill among the Nations of the Earth. He prints at the beginning of it the Manifesto of the Society of Friends called forth by the declaration of War. And he proceeds in the spirit of that fine document, trying to commend other forms of faith to our acceptance, especially Bahaism, of which he is now a devoted adherent. On the title-page of the book he calls himself 'Ruhani' and 'Priest of the Prince of Peace,' and afterwards explains that Abdul Baha when in Oxford graciously gave him a 'new name'—Ruhani, that is, spiritual. The title of the book is *The Reconciliation of Races and Religions* (A. & C. Black; 6s. net). It is dedicated: 'To my dear wife, in whose poems are combined an ardent faith, an universal charity, and a simplicity of style which sometimes reminds me of the poet seer William Blake; may she accept and enjoy the offering, and may a like happiness be my lot when the little volume reaches the hands of the Ambassador of Peace.'

Mr. Stanley A. Cook, M.A., has written a book on *The Study of Religions* (A. & C. Black; 7s. 6d. net). Hitherto Mr. Cook has been known as an Old Testament scholar, and it is no surprise to find much of the evidence for his arguments in this book taken from the Old Testament. It is as welcome as it is expected. For there is never any fear that the Old Testament will be used by Mr. Cook apologetically or with deficient scholarship. And there is not a little light thrown on the Old Testament as well as on the Study of Religion.

The book deals with principles. It is certainly not occupied, as so many books on Religion have recently been occupied, with theories and their advocacy. Mr. Cook wishes the students of Religion to approach the subject along right lines; and one of the first necessities of a right approach, he tells us, is to discard all the theories which we have already formed. Only when we come to it with an open mind can we learn what Religion is. There are three attitudes, he says, and he has objection to them all:

‘The first is the sincerely and devoutly religious, which tends to be conservative and traditional, and may resent all criticism of religion. The second is the rationalistic and explicitly anti-religious, which, unfortunately, tends to be anything but rational. And the third is the neutral, specialistic, and sympathetic attitude of research, which, however, is apt to forget that, being specialistic and analytical, it is inevitably incomplete and one-sided, and, in its endeavour to be unprejudiced and “objective,” may verge upon the anti-religious and unsympathetic.’

The study of Religion is before us. Mr. Cook believes that it will occupy our mind very largely in the future. ‘It is imperative that religion should be studied critically, with the aid of the best scholarship, with a rational sympathy and a sympathetic rationalism.’

Greatheart is the Boys’ and Girls’ Missionary Magazine of the United Free Church of Scotland. Its editor is the Rev. G. A. Frank Knight, M.A., F.R.S.E. Editors for children must be born; they can never by any art or industry be made. From cover to cover this magazine is for children, every page throbbing with interest. The publisher is Mr. John Cochrane, 121 George Street, Edinburgh.

Messrs. Constable have issued a fourth edition of

The Development of the European Nations, 1870-1900, by J. Holland Rose, Litt.D. (7s. 6d. net). They have done wisely. No book that we have seen gives the history of that period so clearly, and perhaps none gives it so authoritatively. It is true that ‘authority’ is scarcely a word applicable to history that is so recent. But at least it can be asserted that Dr. Rose has worked as hard to ascertain his facts as any man has done, and he has no appreciable axe to grind. The War has made this period of European history one that we must be acquainted with. The book has done well already. Three editions exhausted since 1905 is good encouragement. But it will do better now. That is why the publishers have been wise to issue the handsome volume just now and at a reasonable price.

Mr. G. K. Chesterton’s *G. F. Watts* (Duckworth) has three things to arrest our attention—the name of Watts, the name of Chesterton, and its illustrations. We are ready to read anything about G. F. Watts; we are ready to read anything by G. K. Chesterton; we are ready to read any book that is so plentifully illustrated with photogravures. This is the fourth reprint.

Mr. T. N. Foulis is the publisher of a completed edition of the Works of Nietzsche translated into English, and he is ready to issue cheap ‘War’ copies of at least some of the books. The first to come is *Beyond Good and Evil* (1s. net).

The Life of Lord Radstock, the evangelist, has been written by Mrs. Edward Trotter. The title is *Lord Radstock: An Interpretation and a Record* (Hodder & Stoughton; 3s. 6d.). It has been written well. There is appreciation without adulation. There is sympathy with his aims, together with criticism of some of his methods. The book will be read with great pleasure by those who believe in the New Birth.

‘Three distinct thoughts mark the progress of Lord Radstock’s whole career. First, the fact of the free Grace of God irrespective of all merit, manifested in the love of Christ, which captures the heart where the law of asceticism fails. Restraints are good, but the constraint of love alone has power. Only the heart can capture the heart. He was not the mariner bound to the mast with

stopped ears, but one for whom the divine music allured the soul.'

'The *second* thought which shaped his life was that of the mystic union between Christ and His Church. Those realities which exist in the divine will and purpose soaring far above human experience were the inspiration of his message.'

'The *third* great thought which dominated his life in later years was an increasing realization of the universality of man's need and of the suitability of the Christ to meet that need in all its claims, both East and West. Those universal yearnings and that often inarticulate cry which is a characteristic of every human heart drew forth from him his deepest sympathies. His soul was much enlarged towards the seekers after God outside Christendom, and it was that Community of understanding which won for him in so large a measure the heart of India. He was invited by an Indian mystic to spend a period of silence and adoration with him and other mystics among the hills, so great was the sympathy in the Unseen which, in spite of all distinctions of race and creed, formed a bond between them. A distinguished Indian official quoted the father of Rabindranath Tagore and Lord Radstock as representing to him the ideal of saintship.'

But the biographer acknowledges an element of incompleteness in Lord's Radstock's life. He repudiated the claims of the intellect. He gave it little place in the apprehension of the things of God. 'He did not see the extension of divine claims to the whole being, and to a great extent refused the intellect its part in the redemption of the man.'

Experience (Kelly; 3d. net) is a quarterly magazine which is as exceptional in quality as in size. In size it is as long as an octavo and as narrow as a duodecimo. Its quality may be appreciated if the article is read on 'Privately.'

The Rev. John Blacket has celebrated a two-fold centenary, the Centenary of the Methodist Missionary Society and the Centenary of Australian Methodism, by publishing a volume on *Missionary Triumphs among the Settlers in Australia and the Savages of the South Seas* (Kelly). It is not a mere collection of anecdotes. There are anecdotes in it, not a few and not ineffective, but they come in their place in the history. It is a history written with considerable literary skill and considerable

historical imagination. Above all, it is written with deep sympathy and large faith.

The *Young Man* and the *Young Woman* end their volumes for the year with excellent Christmas numbers (Kingsley Press; 3d. each). The *Young Man* is literary; the *Young Woman* is domestic. That is so at least predominantly. There is literature in the *Young Woman*, and the domestic affections are not altogether forgotten in the *Young Man*.

When Messrs. Macmillan resolve to produce an édition de luxe of an author they leave little undone to make it what it ought to be. The édition de luxe of Macaulay is *The History of England*, by Lord Macaulay, edited by Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, of which the fifth volume has been published (10s. 6d. net). Macaulay himself would have been satisfied with such an edition as this.

Professor Firth never thrusts himself forward, but he is present on every page, and not merely where there are illustrations. The illustrations certainly have cost him great labour. They are a selection of the best from a vastly greater possibility. Seven of them in this volume are in colour, one of these—Robson's Glencoe—being particularly effective. But the writing itself has been edited with the utmost care. This is no edition to lay on the shelf for show; it is the only edition to read.

A volume of *Choice Sayings* from the expository writings of Mr. Robert C. Chapman has been published by Messrs. Morgan & Scott (1s. net).

A book about the prayers in the Bible was written not long ago by Professor McFadyen. That was a book worth buying. We cannot say the same of a book called *Men who Prayed*, which has been written by Mr. Henry W. Frost (Morgan & Scott). It also is about the prayers in the Bible, but each prayer, from Adam's (a curious prayer, surely) to Malachi's, is simply quoted, and some commonplace remarks are made to follow it. It takes more work than this to make a book.

Mr. Frederick C. Glass has succeeded in making his book, *With the Bible in Brazil* (Morgan & Scott; 2s. 6d. net), thoroughly interesting, and

sometimes even exciting. He had incidents enough to describe, and he can describe them. His gift of direct narration would have given him a place as a writer of novels had he been so misguided. He has a strong face, and he is evidently a strong man. The book is illustrated.

Messrs. Oliphant, Anderson & Ferrier have issued another volume of their 'Children's Missionary Series.' It will be remembered that one of the volumes of the series was made the basis of a children's sermon which was published in THE EXPOSITORY TIMES, and which showed how truly the volumes are suited for the instruction of the little ones. They are just as suitable for their enjoyment. For they are well written and illustrated in colour. The new volume is *Children of Wild Australia*, by Herbert Pitts (1s. 6d. net).

There are men to whom the clerical club is their nearest experience of Paradise on earth. They delight in theology and the discussion of it. One of these men was the Rev. R. G. Forrest, D.D., minister of West Coates, Edinburgh. He not only delighted in the clerical club, he prepared for it. In 'paper, as in debate, he gave his best to it. So it is most fitting that, a memorial of a charming personality being prepared, it should be decided to publish a volume containing five of his contributed papers. They are well worth preserving. Dr. Robertson of Whittingehame introduces Dr. Forrest to us after the best chairman's manner, and then we have the privilege of the papers, one at a time or all on end, as we please. Their subjects are—(1) 'The Evangelical Principle'; (2) 'Back to Calvary'; (3) 'The Risen Christ and the Christian Life'; (4) 'Our Need of Theology'; and (5) 'The Theology we Need.' The title of the volume is *Christ the Corner Stone* (Oliphant, Anderson & Ferrier; 2s. net).

At the Pilgrim Press there is published a volume of *Studies in Religious Knowledge*, being a First Year's Reading Course for Senior Scholar Training Classes (1s. 6d. net). The author is Thiselton Mark, D.Lit., B.Sc., Lecturer on Education in the University of Manchester. It is the first of two text-books intended for the use of senior scholars who are willing to enter upon a two years' course of study with a view to becoming teachers.

The Cole Lecturer for 1914 was Dr. Francis J. McConnell, one of the Bishops of the Methodist Episcopal Church. The subject of lecture was *Personal Christianity* (Revell; 3s. 6d. net). Under that title Dr. McConnell discussed 'Instruments and Ends in the Kingdom of God.' He believes that we are always in danger of confounding the instrument with the end and exalting the instrument as if it had independent value. What is the end of Christianity? What is that for which Christ died? 'Our religion,' says Bishop McConnell, 'aims at the unfolding and enrichment of the life of human beings. The needs of persons are uppermost in value and have the right of way. All else is instrumental.'

He does not despise the instrument. A long and admirable chapter is given to the recognition of its importance. But he never wearies in exalting the end. It is not Bibles or Churches that God desires, it is the love of the human heart.

Mr. Alfred W. Benn has corrected and partly rewritten his volume on *The Greek Philosophers* for a second edition (Smith, Elder & Co; 18s. net). The change is considerable. In a new Preface the author tells us that he has completely changed the first part of the book, both as to matter and form. The chapter dealing with early Greek thought has been made into two chapters; for 'I have come to see that with the first founders of philosophy moral and religious questions occupy a much larger space in proportion to physical science than I and others besides me once supposed.' He still keeps the antithesis between the Chthonian and the Olympian deities, being more than ever assured of its rightness by the work of Miss Harrison; but he does not now, any more than in the first edition, agree with Miss Harrison in taking a depreciatory view of the Olympian deities. 'I still adhere to my original conviction that the best elements in Orphicism, or whatever else the reformed faith of the sixth century is to be called, were due to the elevating influence exercised by the more aristocratic and expansive on the more gloomy and puritanical theology. And it seems to me that both Heracleitus and the great Italiote philosophers together with Pindar and Æschylus were inspired more by the faiths of life and light than by the faiths of darkness and death.'

Mr. Benn thinks that the most original part of his book on the Greek Philosophers is his chapter on

the Sophists. He argued that the Sophists were not conservatives as Grote held, but revolutionists, and revolutionists for good. He retains that chapter and its argument, for Professor Chiapelli of Rome agrees with him, and he has 'been told that the late Professor D. G. Ritchie of St. Andrews used to recommend it warmly to his pupils.' He retains the chapter and defends the argument at some length in his new preface. 'To gain room for the numerous additions made in this edition, a chapter on "Greek Philosophy and Modern Thought" has been left out as not contributing anything of importance to the interpretation of the ancients whatever light it might throw on more modern speculations.'

Morning Rays for 1914 (Edinburgh: 72 Hanover Street), still edited by the Rev. Harry Smith, M.A., has still its ancient breadth and beauty.

The year's volume of *Life and Work*, the Church of Scotland Magazine and Mission Record, has appeared in its familiar bright red binding (Edinburgh: R. & R. Clark). It is surprising how little

the magazine has changed in all the years of its issue. It is just as surprising how much. A magazine should be as a man. It should preserve its individuality so that we always may know it when we see it. But it should be making continual progress, forgetting the things that are behind and stretching forward to those that are before. So it is with *Life and Work*.

From the same publishers comes *The Church of Scotland Year-Book* for 1915.

With all the books which are written on Mysticism few of us know what the Mysticism of the Roman Catholic Church is. It is not that we have not tried to know. But we find it difficult to discover the right door of entrance. Let us try *An Introduction to the Mystical Life*, by Abbé P. Lejeune, which has been translated into English by Mr. Basil Levett (Washbourne; 3s. 6d. net). The book is deliberately written to give entrance not perhaps to Protestants in particular, but so plainly that Protestants may at least try it. To some it will mean a complete revolution in thought perhaps also in the conduct of life.

Arabic Christian Literature.

BY MARGARET D. GIBSON, D.D., LL.D., LITT.D., CAMBRIDGE.

III.

A CHRISTIAN philosopher, named 'Abd al Messih bin Ishāc al Kindy, at the court of Al-Mamoun at Baghdad about A.D. 830, wrote an apology for the Christian Faith. He is not to be confounded with the philosopher Al-Kindy, who lived at the same court in the previous century, and wrote a disquisition against the doctrine of the Trinity. The Apology of Al-Kindy has lately been published in Arabic by the Society for the Promotion of Christian Knowledge, and there is a translation of it by Sir William Muir. The Apology is written in reply to a courtier of the Hashimy clan (a branch of the Koreish) who had been urging the author, a hereditary Christian, to embrace the faith of Islām. The author replies by expressing his opinion that most of the Moslems of his time had become so, in order to indulge in practices forbidden by Christi-

anity; he declares that outward observances are vain, and that only purity of heart finds favour with God. He points out that the Corān is full of contradictions, and contrasts Mohammad's murderous methods with the gentle persuasiveness of Christ and His Apostles. He says, 'If God so willed, He might have forced all men into the Faith, but then the glory of Humanity which lies in Free-will would have gone.' Al-Kindy, who was a Nestorian, believed that miracles were still being wrought by means of relics, and he asks why Mohammad wrought none, and why he allowed Bishr to be poisoned by Zeinab's leg of mutton. He concludes with an earnest appeal to his friend to become a Christian, quoting the testimony of the Corān to Jesus in Sura, iii. v. 48.

Theodore Abu Kurra, Bishop of Harrān,

about the end of the ninth century, was a pupil of St. John of Damascus. There are Syriac and Arabic MSS. in the Bibliothèque Nationale at Paris which contain his controversies with Muhammadans, one of them held before a son of Haroun al Raschid. The earliest dated MS. in the British Museum (Cod. Or. 4950) contains a treatise by Abu Qurra in defence of Image-worship; it has been published by J. Arendzen. Perhaps Abu Qurra is likewise the author of a Defence of Christian Doctrines which forms the first part of the same codex, part of which has been edited by P. I. Malouf, S.J. A codex consisting of a number of treatises by Abu Qurra has lately been discovered by a monk named Constantine Basa, and was published at Beyrout in 1904.

Poetry and preaching were not, however, the only vehicles for the transmission of Christian ideas, nor had the Church any monopoly of Christian virtues. During the Caliphate, the court at Baghdad was adorned by a noble succession of Christian physicians. Of these the first was *Geourgees bin Buchtyesbo*, who refused a present of female slaves from the Caliph Mansour.

The next was *Honain bin Ishāk* (A.D. 809-873), of whom the beautiful story is told, that the cruel Caliph Motawakkil requested him to tell of a drug by means of which he, the Caliph, could remove his enemies without the cause of their death being suspected; the doctor replied that he had learned only the art of curing, not that of killing. The Caliph ordered an executioner to enter with a sword and a leather mat, such as were usually employed on like occasions, but seeing that Honain persisted in his refusal, turned off the matter with a laugh, and an assurance that it had been done merely to prove the fidelity of his physician. On the Caliph asking what had prevented Honain from complying with his wishes, the latter replied that there were two obstacles, his religion, which inculcated the love of enemies, and his profession, which obliged him to give his fellow-creatures only what would do them good. Honain wrote a treatise on the Fear of God, and another on the Quality of the Idea of the True Religion. He translated many medical works from Greek into Arabic, as did also his son *Ishāk bin Honain*, A.D. 830-911, though of the latter we possess chiefly translations of philosophical works, such as Aristotle's. It is sad to relate that being excommunicated by his Bishop for his opinions on image-worship, he

was untrue to the principles he had so bravely professed, by taking poison A.D. 873.

Honain's nephew, *Hubaish*, assisted his uncle in translation, and his pupil, *Abu Bur Metta*, translated the poetry of Aristotle (D. S. Margoliouth, London, 1887).

Yahja bin Māsoueeki was physician to Haroun al Raschid, and wrote many useful medical works. He was very witty, and to him is attributed the reply to a patient who wished to be excused from being bled on the ground that he was not accustomed to it, 'Neither are you accustomed to your malady.'

Thābit bin Qurrah, A.D. 836-902, was a physician at Baghdad, who wrote twenty books on philosophy and medicine, besides revising and improving the work of Honain bin Ishāk. He was so successful in the exercise of his profession, that a grateful poet Al Surri er Raffā, whose wife Thābit he had restored to health, wrote the following panegyric about him:

Is there anyone can heal
With such satisfying zeal
Excepting only Allah, as our Doctor, son of Qurrah?
A word from Thābit's tongue
Can many a life prolong,
And we think of Jesus, son of Mary, the Restorer.
Diseases dark as night,
Though hidden from our sight,
Are all to Thābit clear as an image in a mere.

Al Saby (934-983) was a celebrated letter-writer and collector of letters; he also wrote a history of the Court at Baghdad. He remained a steadfast Christian, though sorely pressed to go over to Islām.

To return to the Church. *Euty chius*, or *Said b. al Batriq* (A.D. 876-940), Patriarch of Alexandria, wrote Annals extending from the Creation to his own time, which have been liberally drawn upon by many subsequent writers. An extract from his works, relating to the foundation of the Alexandrian Church, published by John Selden (London, 1642), led to a great controversy about the original equality of Bishops and Presbyters. His Annals have lately been published in *Corp. Script. Christ. Orient.*

He was speedily followed by Severus, Monophysite bishop of Ashmunain, whose writings are chiefly polemical. His History of the Patriarchs of Alexandria has been published by C. F. Seybold (Beyrout, 1904) from Brit. Mus. Or. 1477, a MS.

of the eighteenth century. He also wrote a History of the first four Councils as an apology for Monophysitism against the attacks of Eutychius, recently published in *Patrologia Orientalis*, the Council of Chalcedon being his chief bugbear, as well as a number of other theological works, some of which have not survived.

Yahya b. 'Adi, or Abu Zakarija (893-974), a Jacobite physician, translated many philosophical books from the Syriac, his original works being on such subjects as the Trinity and the Incarnation. The chief one is an 'Apology for Christianity,' from a Monophysite standpoint. Many of them will be found in the Paris and Vatican libraries.

Cyriacus, who wrote against Abu Zakarija, should also be mentioned, as well as two pupils of the latter, *Abu Nasr Yahya b. Hariz (Harir)* and *Abu 'Ali Isa b. Ishāq*.

Abu 'l Hasan. b. Israil (eleventh century) was called 'the Christian Author.' Nothing else is known of him save that he was killed by the people of Nisibis.

Ibn al Talmeez (A.D. 1165) was famous as a doctor, as a Christian, and as an author of medical works.

Abu Raita Habib b. Qadma, Jacobite Bishop of Takrit (eleventh century) wrote some theological works. There are three letters of his in the Paris library, and some of his other writings are included in those of Yahya b. 'Adi.

Abu 'l Fath 'Abdallah b. al Fadl, Metropolitan at Antioch, in the middle of the eleventh century, wrote translations of the Psalter from the LXX, of the Gospels, and of Homilies of Basil, Demetrius, Chrysostom, of the 'Dispute with Pyrrhus,' of St. Maximus, of a Collection of Canons, and of the works of John of Damascus and of Isaac Syrus. He also compiled the *Kitāb Bahjat al Ma'mūn*, a book of Questions and Answers on theological subjects, drawn from the works of Isaac Syrus and Chrysostom, about the Creation, Resurrection, etc., MSS. in *Vat.* and *Bodl.*

Bar Hebræus mentions Abu 'l Faraj b. al Tayyib, a Nestorian monk, who died in A.D. 1043, and who translated from the Syriac the philosophical works of Aristotle and the medical works of Galen, and who also wrote commentaries on both Testaments in four books.¹ He was secretary to the Patriarchate, but under which Patriarch is uncertain.

¹ He probably translated Tatian's *Diatessaron* from Syriac into Arabic.

Bar Hebræus says that he spent twenty years on a commentary and that his zeal for it killed him. His works are to be found in the libraries at the Vatican, at Milan, Paris, Lugd. (Bat.), and the British Museum. *Ibn Abradi*, his pupil, wrote a 'Book of Guidance,' and a medical work, both of which are in the Paris Library.

Elias of Nisibis, or *Bar-Shinaya* (975-1049), Nestorian Metropolitan, wrote both in Arabic and Syriac. His chief work is a chronicle up to A.D. 1008, in parallel columns (Syriac and Arabic), the latter being in a vulgar idiom. The MS. is in the British Museum, and is probably an autograph. Part of it has been published by De Lamy, part by Baethgen. His other writings are theological, in defence of the doctrine of the Trinity against the Moslems, of the Divinity of Christ against the Jews, and of the Nestorian faith against Cyril and Severus of Ashmunain. His language is sometimes rather violent.

Two works current throughout the East are attributed to Elias. One, the *Book of the Seven Sessions*, is a letter relating that the vizier Abu 'l Quasim Husein, being ill while on a journey, was cured by a monk in the cloister of Mar Marin, and thinking his cure to be miraculous, he visited Elias b. Sina, in A.D. 1026, to inquire further about the Christian faith. After holding seven sessions together, the Metropolitan succeeded in convincing the vizier that there is really no difference between Nestorian and Moslem doctrine, except only the question of Muhammad's divine commission. The letter giving an account of these seven sessions bears the imprimatur of Abu 'l Faraj b. al Tayyib, as secretary to the Patriarch. There are MSS. of it at the Vatican, at Paris, Berlin, the Brit. Mus., Beyrout, and Milan.

The other work is called *Kitāb fi mu'ân daf'ā l hamm*, 'Book of Helps against Sorrow.' Some MSS. give Elias Ibn Sina as the author, but one gives Bar Hebræus. There are MSS. in the Vatican, Borgian, Paris, Brit. Mus., Bodleian, and at Gotha.

Elias III., Patriarch at Baghdad (b. 1128, d. 1190), was celebrated for his linguistic knowledge, and translated many works into Arabic. He wrote in a fluent and exquisite style a Book of Consolations, or Funeral Speeches, much used in our own day, even by Muhammadans. It has been recently reprinted at Mosul.

We now come to *Abu 'l Faraj Gregorius*, also

called *Bar Hebraeus* (A.D. 1226-1286), who was renowned as a physician, philosopher, historian, poet, and commentator. He was born at Malatia, of Jewish parentage, and became in succession Bishop of Gubas, Lakabhin, and Aleppo. He belonged to the Jacobite branch of the Syrian Church, and most of his works are written in that language. They embrace treatises on every branch of human knowledge understood in his day. He must be included in our list of Arabic writers, as his *History of the Dynasties* was written by himself in Arabic, as well as in Syriac. It is distinguished by a clear and charming style, and has been published by Pococke (Oxford, 1663) and Salhani (Beyrout, 1890).

Among modern authors we may mention Bishop *Germanus Farhât the Maronite*, a grammarian, and his contemporary, the priest *Nicolaus es-Saiegh*, whose poems were written in Syrian monasteries between 1722 and 1756: these are chiefly in praise of the Virgin and her Son, and of the Roman Church; *Rizq Allahi Hassoun*, a collector of fables (London, 1867); *Iskander Agha*, who wrote a book called *Tazyin Nehâiekh al 'Arab* (Beyrout, 1867); and *Jûsuf Elias ed-Dibs*, author of a book called *Murby es-Sirâr wa Murby al Kibâr* (Beyrout, 1879), in a good style and with truly Christian feeling.

One of the most learned authors of the end of last century was *Boutros al-Bustâny*, who compiled a large cyclopædia in volumes, containing information on scientific, historical, and geographical subjects, not only Eastern but Western. He published four or five parts. His sons carried it on to the letter س, where they stopped. The articles have headings in European type, which makes the work easier for European scholars to consult (Beyrout, 1876, Cairo, 1900). Bustâny also wrote a great dictionary, an Arabic grammar, and a treatise on Arabic literature.

Dr. Van Dyck, the American Orientalist, published an Arabic grammar and a most useful

work on Astronomy, with attractive plates (Beyrout, 1874), and many other educational works.

An Arab of the Arabs, uncontaminated by Western ideas, and a man of astonishing genius and subtlety of mind, was *Naşîf al Yâziyy*, who lived and wrote at Beyrout in the middle of last century. He was a lexicographer and a poet, and his poetry is greatly indebted to his lexicography, for his principal work, *Kitâb majma' al Bahrain* (Beyrout, 1850), takes the literary form of *Maqâmat*, or narratives, of which the hero, Maimoun al Hazamy, introduces himself thus:

Hazamy I, of Arab race,
To paths of men I turn my face,
From serious things get laughter loud,
And waters from the thunder-cloud.
My claws are veiled with gauntlets neat,
With tender wand the spear I meet,
At youthful sages poke my fun,
Like Amrou, M'ady Karib's son.
My armour is of grammar-lore,
Through which no sword-thrusts ever bore.

I have a tongue whose crafty guile
The lion from his lair can wile.
And if the truth should cause surprise,
I take a refuge oft in lies,
For so my Father did advise.

And it deals much in riddles and feats of word-play, such as collections of synonyms in verse, and lines that one can read forwards or backwards with the same sense either way.

The latest enterprise in Arabic Christian Literature which we shall mention is *Al Muqtataf*, an Arabic scientific review, published monthly at Cairo, under the editorship of Dr. Y. Sarruf and Dr. F. Nimr; also a similar one, called *Al Mashriq*, printed at Beyrout.

See Brockelmann, *Geschichte der Arabischen Litteratur*, i. pp. 28-30; Cheikho, *Les Poètes Arabes Chrétiens*; Graf, *Die Christlich-arabische Litteratur bis zur Frankischen Zeit*.

Contributions and Comments.

Is not Fighting incompatible with the Teaching of Jesus Christ?

AN initial source of mistake arises from starting from the teaching of Christ and asking if this teaching is not applicable to nations as well as to individuals. Bernhardt does this, and answers clearly, 'It is not.' So I think did the late Bishop of Peterborough, Dr. Magee, when he said that no nation could guide its policy by the teaching of the Sermon on the Mount.

Now it is almost a commonplace to say that Christ aimed not so much at giving precepts, as at creating a spirit like His own in individual men. But this commonplace is as often forgotten as remembered. If I attempt to define this spirit, I find it in the primary features of our Lord's earthly life:

An abiding sense of the presence of God;
An absolute confidence in His love and power;
And a tireless willingness to serve His fellow-men.

This, I think, is what He means by 'Life' or 'Eternal Life' as the gift of God to men through Himself. His teaching takes a secondary place, and was never methodical or systematic, not the unfolding of a system, but rather stimulative and even paradoxical. We must not, therefore, argue out a code of duties from His maxims, but, desiring to be guided by His spirit in order that we may know our duty, try to find out what light the maxims throw upon it.

I hesitate to give examples which are already familiar; but a comparison of Mt 12³⁰ with Mk 9⁴⁰ shows how He gave prominence at different times to different ideas. Again, every one recognizes that 'Give to him that asketh of thee, etc.,' is intended to inculcate the generous attitude towards the needy, but does not bind us to give money to stalwart beggars or to lend it to rogues. There are two attitudes of mind possible when the beggar appears; and the Christian must start to decide his course of action, not from the selfish point of view, but from the generous one. Similar considerations apply to the non-resistance maxim. Christ Himself did not apply it to the case of a 'brother' offending, and we are justified in saying that it

indicates the Christian attitude to wrong-doers, but is not a universal prescription for their treatment.

Our Lord desired to regenerate the world by regenerating individuals. About this He was intensely in earnest. Of far-reaching views on social, political, or ecclesiastical organization, He gives no indication. The Kingdom will not come by external organization, but when men have really learnt of Him, then 'wars will be no more,' for the nations will be full of the spirit that possesses the constituent individuals. From this the reader may see that I am quite prepared to grant that war is un-Christian.

But as yet the 'lump' is 'unleavened.' The leaven is nevertheless at work. It makes some impression, and even in the national sphere you may trace its action in the anxiety of both sides in this war to prove that they are acting on the highest principles. The Germans do not put forward, when they want to win the good opinion of America, the principles of the Bernhardt School—that war is the great National good, that France must be 'bled white,' and England crushed, in order that Germany may give the blessings of her 'Civilization' to a world in which she has no possible rival. On the contrary, they love peace, but have been treacherously attacked by a hostile coalition of envious Powers, they are being stabbed in the back by England, and so forth. This seems to me to show the working of a conscience that cannot ignore the Christian Ideal. Nevertheless it is not unfair to say that neither the masses of the Christian nations, nor, therefore, the States themselves, are fully christianized.

What, then, is a Christian to do? A somewhat similar question presented itself in the wild, disorderly, and evil days of the early Middle Ages, and Monasticism offered itself as an answer. Without underrating the services of Monasticism to Religion and Civilization, I think experience showed that this answer was a mistaken one. To remove the choicest leaven from the lump—I assume for argument's sake that the monks were all good—was not the way to leaven the lump.

And now consider the Christian who will take no part in the war, on the ground that it is un-Christian, that is, that it would be impossible in a fully Christian world. I will assume that he

admits that this is a war against a great injustice, against a Power that has kept all Europe in anxiety for years by its ever-swelling armaments, and by the open acceptance of the teaching of the Bernhardt School—is not such a Christian adopting a line very like St. Benedict's? He is removing his Christian influence and spirit from a sphere in which it can work, in which it can and will infect his fellow-men, to a quiet backwater where he can cherish his ideals, but where they are comparatively powerless for good. Where but in the actual world, with all its evil, can we be its 'salt' and 'light'?

I do feel the attractiveness of the national 'turning of the other cheek.' But only a nation Christian to a man could do it. It would be contrary to Christian principle to coerce a minority into such a course. But what if the cheek struck be not my own but a Frenchman's or a Belgian's? Our Lord did not resent injuries to Himself; but did any one express resentment more terribly than He did against the Scribes and Pharisees for the wrongs they did to others? And did He not use actual force against those who defiled his Father's house? If I saw a ruffian maltreating a child, and felled him to the ground, should I have to fear His condemnation?

There I must leave it, not, I confess, with the joyous confidence of some in the good that is to come of it all. It grieves me that—

His pale face on the cross sees only this
After the Passion of two thousand years.

I fear success in war only less than failure. It is blind optimism to fancy that a nation is necessarily purified permanently by war. Germany, to go no further afield, has deteriorated since 1871. I pray we may not be spoiled but bettered by the victory to which I look forward with confidence. But in the world in which our lot has been cast, I feel that we must take our part, though doing so makes us realize how far off yet is the Kingdom of God.

R. SOMERVELL.

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Lewisian and Curetonian Versions of the Gospels.

IN our preceding article we stated that a certain *rapprochement* may safely be assumed to exist

between the Lewisian and the Diatessaron, notwithstanding the influence of the Peshitta that the latter text had surely undergone. The present article claims to lay stress upon the relation of both Versions, and to examine, as a conclusion, the question of the original language in which Tatian wrote his Harmony. Those who think that the coincidences between L and D may be explained by a dependence of the former on the latter, will have to face the following objections:—

1. It is scarcely conceivable that the Syriac translator of L, who was rendering faithfully the original text, would have looked, for the translation of every word, how and where this word was used by Tatian in a quite independent work in which, at the present day, notwithstanding all the synchronal and mnemonic tables exhibited by its editors, we feel a great difficulty in finding the verse that we want. What utility did this translator experience in perusing a book presented in a shape contrary to that he intended to offer to posterity? If this translator had considered the Diatessaron as an orthodox lucubration worthy of his attention, why did he omit all the apocryphal and mutilated verses that Tatian had accepted as authentic?

2. 'Why is the angel of Bethesda presumably absent from the Sinai text, though found in the Diatessaron? and why is the order of the story in Jn 18¹²⁻²⁵, as it stands in the Sinai text, so far superior from a literary point of view to that of the Greek manuscript? The translator cannot have got that from the Diatessaron.'¹

3. Finally, if the Lewisian Version has been influenced by the Diatessaron, why are the final verses of the Gospel of St. Mark, though found in the Diatessaron, missing in the Lewisian? This argument may have special consideration on account of the title 'The Lord Jesus' which is bestowed in these verses upon the Christ, a title which, as everybody is well aware, is very frequently used in the Lewisian text instead of the less Christian 'Jesus.'

In conclusion, we can infer from what has been stated above that it is within the limits of probability to believe that Tatian has known and freely used the Lewisian.

As to the second part of this short study, namely, the original language in which Tatian wrote his

¹ A. S. Lewis, *The Old Syriac Gospels*, 1910, p. v of the Introduction.

Harmony, we can presumably accentuate more and more the Semitic hypothesis of its first composition.

A general and negative argument may be raised in favour of a Syriac origin from the fact (*a*) that those who hold the opposite opinion of a Greek origin for the Harmony do not pretend to present any positive reason for the confirmation of their hypothesis, but content themselves with a theoretical view of the question; (*b*) that, so far as we are able to judge to-day, Tatian's Harmony did not obtain in the Hellenic circles even a shadow of the honour that it possessed in the Syriac-speaking communities, and that apart from a mere historical mention no author spoke of the Diatessaron as being in use in any religious bodies living on the Western Mediterranean shores. Therefore, *in dubio melior est conditio possidentis*.

The following statements claim to prove that a Semitic origin of Tatian's work does not rest merely on a speculative sphere or a negative reasoning:—

1. We have already noticed that in Mt 3⁴ the word 'wild' is rendered in the Diatessaron by the expression 'of the mountains.' We have a difficulty in believing that Tatian, a Mesopotamian writer, would ever have used the Eastern and Syrian locution 'of the mountains' to express simply 'wild' if (*a*) he had written in Greek, and if (*b*) he had not used the Lewisan.

2. The quotations from the Diatessaron found in Syriac authors of a later date do not seem to have in their wording any Hellenic savour. On the contrary, everything appears to point to a Syriac composition. The apocryphal sentence which is used about the baptism of our Lord, and to which we drew attention in our preceding article, is, I think, of great weight for our surmise.

3. Moreover, there are in the Diatessaron, as known by the Arabic edition of Ciasca, some expressions which are certainly Semitic, with which Hellenism has nothing to do. Those who devote themselves to Oriental learning know that the Semites employ the *noun of action* and the *Mimmed infinitive* derived from the verb, immediately after this verb, in order to accentuate the idea expressed by the sentence, *ex. gr.* 'thou shalt die (the) death.' Theologians who, in studying the Semitic mind and the Semitic way of expression, unfortunately draw exclusively from the poor Hebraic language instead of mixing their Hebrew knowledge with a necessary

reading of some other Semitic tongue, will find such philological features almost in every page of the Hebrew Bible. This syntactic fact, which is in some cases a real touch-stone for a Semitic expression, is found sometimes in the Diatessaron. We may see, for instance, how the phrase of Mt 6²: 'When thou doest alms,' is rendered by the Semitism *Ṣadaḳta biṣadaḳatin* which is not found in the other Syriac Versions translated from the Greek.

Here we invite our readers to examine an interesting article of Dr. Rendel Harris in THE EXPOSITORY TIMES (May 1914), about a text of St. Ephrem on Mt 15¹⁻¹². On the hypothesis of Ephrem certainly using the Diatessaron, and in the case of such an addition being inserted by Tatian from the Old Testament to the genuine narrative of the evangelist, the commentary of the famous Syrian Father would suggest the idea that Tatian was quoting from the Syriac of the Old Testament Peshitta, and that consequently he was very probably writing in Syriac.

A. MINGANA.

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Boanerges.

IN order to prove that *βοανεργες* represents the north Palestinian pronunciation of the Aramaic *בנירגש*, J. Courtenay James in THE EXPOSITORY TIMES, vol. xxvi. p. 45, gives four arguments.

1. In Galilee, he says, the vowel sounds were very broadly and inaccurately enunciated. This argument is too general to prove anything. It ought to be supported by concrete instances.

2. In the Greek transliteration of רְהוּבוֹת the *sheva* sounds like *o*, says James, for LXX (written in Egypt, not in Galilee!) has *ρωβωθ*. This argument is in no way convincing. Compare סֵדִים = *σδομ* and עֵמֶרָה = *γομορρα*. In both cases the *sheva* is represented by *o*, not because it sounds like *o*, but because it is followed by *o*. This is what we call '*regressive Vocalassimilation*.'

3. That this is so, is demonstrated by *παβια* = רְהַבְיָה. For *παβια* is either a mistake in writing or a contraction of *πααβια*. According to the theory of James, the form ought to be *ποαβια*. But from this form the evolution to *παβια* is not possible to expound.

4. רְהַבְיָה = *ρoβoαμ* is intelligible only by suppos-

ing that LXX has read *עֲבָהֵךְ*. In this case there is 'regressive Vocalassimilation' again.

5. In the stead of *עֲבָהֵךְ* we find *θαλμαι, θολμαι, θαλμι, θολμι, θαλαμαι, θολαμαι, θελαμι*, and, most welcomed by James, *θοαλμαι*. This form is said to represent the *sheva* by the juxtaposition of the two vowels *o* and *a*. But here *oa* is not the equivalent of a *sheva*, and the form, most striking among the other types, is hardly original. I think *θοαλμαι* is nothing but a mistake for *θολαμαι*. Write the two forms in uncials, and you will see it clearly. Thus from the interesting arguments which James offers not one proves to be convincing.

The not very important but most difficult enigma of *βοανεργες* is therefore not yet solved.

PROF. DR. LUDWIG KOEHLER.

Langnau-Zurich.

The Eagle and her Young.

IN the 'Notes of Recent Exposition' for December you describe how Dr. Peters has searched the Continents for evidence of the accuracy of the description of the eagle's 'stirring up' her nest in Dt 32^{11f.}. He could have found a better instance than any named in the 'Notes' in THE EXPOSITORY TIMES itself—vol. xx. p. 136.

C. RYDER SMITH.

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Amos iii. 3-8.

THE connexion of ideas in these verses is regarded as being not very clear, especially after v.⁵, and various propositions of transposition have been made and also emendations suggested (see commentaries, especially Nowack, 'Handkommentar zum Alten Testament,' *Die kleinen Propheten*, 2nd ed., p. 137 f.).

I think that this passage has to be explained in the following way. Vv.³⁻⁶ contain the examples of cause and effect. The inference to be drawn from the examples mentioned is that the prophesying of the prophet is also the effect of a cause, and that cause is the command of God. This inference is not stated in the text, but follows *ipso facto* from what was said in vv.³⁻⁶. Then the prophet explains (by the way) in v.⁷ that God has

always revealed His intentions to the prophets. V.⁷ thus presupposes the inference just stated. After v.⁷ one must assume the possibility of one asking why the prophet must bear the message given to him to the people concerned. To this hypothetical question v.⁸ supplies the answer: the prophet must prophesy when God commands him to do so. The real theme of this passage is therefore to be found in vv.³⁻⁶ and in the inference to be supplemented after v.⁶. Vv.⁷⁻⁸ are additional observations of the prophet which are not vital to the subject.

The whole passage is thus fully explained. The main point to be kept in mind is that the application following on vv.³⁻⁶ is not stated in the text, but must be supplemented mentally after v.⁶

SAMUEL DAICHES.

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Amos ix. 13.

'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed.'

DRIVER ('Camb. Bible') comments: 'A hyperbolical description of the fertility of the soil. So rapid will be the growth of the crops, that the ploughman will hardly have finished breaking up the ground for seed, when the corn will be ready for the reaper.' There are two objections to this comment: (1) Such rapidity of growth is too violently hyperbolical. (2) It gives us the reaper overtaking the ploughman, rather than *vice versa*.

Here, in South China, we sometimes see reapers and ploughmen at work on the same field, the reapers cutting the corn with their sickles and beating it out into a tub, and then, when the reapers have made a beginning, the plough is set to work on the part of the field already reaped. If the crop is a heavy one, it is easy to conceive that the ploughman gets over the ground more quickly than the reaper can finish his task, and so overtakes him.

This interpretation—if it suits the facts in Palestine as it does the facts here—lays stress not on the rapidity of the corn's growth, but on the abundance of the harvest, and so gives us a better parallel both to the next clause and to Lv 26⁵.

P. J. MACLAGAN.

Swatow.

'House.'

WHY does the tenth commandment appear to omit children, the most sorely coveted possession of all (from the Eastern point of view at any rate)? In the light of Gn 16⁶ 30¹, 1 S 1⁶, the temptation was obviously strong. I suggest that 'house' is the equivalent of 'family' here, as in Gn 12¹⁷ 50²², Ex 16³¹ 19³ 40³⁸, 2 S 7¹¹, among many passages which might be cited. Does this account for the

precedence of 'house' over 'wife' in Ex 20¹⁷ (but see LXX order which = Dt 5²¹)? The notion may seem fanciful, but it seems to me improbable that in a land where sterility was regarded as a blight from heaven, a man's dwelling-place should be inserted and his family omitted. It seems doubtful whether a dwelling would be a common cause of envy, especially so early.

HARRINGTON C. LEES.

Beckenham.

Entre Nous.

THE offer is made of a complete set (20 vols.) of *The Great Texts of the Bible* (or the equivalent in other books chosen from T. & T. Clark's Catalogue) for the best series of illustrations from the War, suitable for pulpit or platform. The illustrations should be sent in February.

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Poetry.

John Mason Neale.

Messrs. Hodder & Stoughton have issued a complete edition of the Hymns, original and translated, of John Mason Neale. The title is *Collected Hymns, Sequences and Carols* (6s. net). Another volume will be issued containing the poems. The editorial introduction is signed by Dr. Neale's daughter, Mary Sackville Lawson, to whom we must attribute the labour and success of this most necessary undertaking, though she speaks as if others had been associated with her. The collection makes a closely printed crown octavo volume of 460 pages. In some ways the most interesting part of that volume is the part containing 'Hymns for Children,' in which Dr. Neale attempted, very unsuccessfully, 'to free our poor children from the yoke of Watts.'

Arthur Edward Waite.

That sometimes illuminating, often perplexing, but always striking writer on Mysticism, Mr.

Arthur Edward Waite, is also a poet. And his poetry is more than his prose. Whether it is something in poetry itself or in him, there is less to perplex and more to please in his poems than in any or all of his prose writings. His volumes of poetry are these: *Strange Houses of Sleep* (1906); *A Book of Mystery and Vision* (1902); *Lucrecia: Parables and Poems* (1889); *A Soul's Comedy* (1887); *Israfel* (1886, 1894).

The poetry in these books has all been collected now into two very handsome volumes and published under the title of *The Collected Poems of Arthur Edward Waite* (Rider; 2 vols., 21s. net).

Each volume has its contents most elaborately described. The description is nothing less than an interpretation of the poem. Sometimes it goes beyond interpretation and becomes a little homily of its own on the subject of the poem. For example, on 'Wings of Fire' this is given in the contents: 'The sacramental life of Nature is often so encouraging in its aspects, that we are inclined to regard it as the only veil which separates us from the Divine. And yet there are other of its aspects which hint at unknown forms of sacramentalism behind it, some of which interpenetrate our own, at least intermittently. There are indications also of the interference of lower sacramental orders quite distinct from the presence of moral evil in the world. While it is the soul's end to rise above all the cosmic systems, it may be doubted whether this is attainable except through the pomp and adornment of several sacramental lives. What follows is therefore the expression of the soul's desire to be dissolved. Things that look near are sometimes very far

away—as in the tropics of the physical world, so in certain torrid zones of supersensual thought.’

We shall not attempt to analyze Mr. Waite’s gift. For many reasons it will be better to follow our usual method and offer two of the poems for consideration:

WITNESSES OF SILENCE.

Man’s heart is for himself a volume writ
In cipher, having no true key to it;
And other hearts discourse on every side
Language, to which no lips have e’er replied.

Then

OF SLEEPING AND WAKING.

That virgin peer who sought the Holy Grail
Found in the castle hall his senses fail,
By heavy slumber strangely overweigh’d.
The pomp, through smoke of censers slowly
sway’d,

Swept by him, prone with limbs that never stir’d
And lips that moved not with the questing word,
Which would the hidden mystery reveal
And the King’s hurts and all the country heal.
Therefrom the woe wax’d greater, more and
more.

So also we, who our sad state deplore,
Of hidden oracle and holy lips
Ask secret lights, the passwords and the grips;
But when the vision from the veil replies
Sleep falls full heavy on our souls and eyes,
And, whatsoe’er is spoken or withheld,
It utters nothing to our senses spell’d.
O Knight of Arthur’s court, after great stress
You saw the hallows which could heal and bless:
May we in time our long enchantment break
And to the word of life from sleep awake!

G. K. Chesterton.

Messrs. Dent have issued a fourth edition of *The Wild Knight*, by Mr. G. K. Chesterton (3s. 6d. net). They have issued it in most attractive form; and they have had the privilege of adding new poems to this edition. We may quote one poem; we think it is characteristic:

GOOD NEWS.

Between a meadow and a cloud that sped
In rain and twilight, in desire and fear,
I heard a secret—hearken in your ear,
‘Behold the daisy has a ring of red.’

That hour, with half of blessing, half of ban,
A great voice went through heaven and
earth and hell,
Crying, ‘We are tricked, my great ones, is
it well?’

Now is the secret stolen by a man.’

Then waxed I like the wind because of this,
And ran, like gospel and apocalypse,
From door to door, with new anarchic lips,
Crying the very blasphemy of bliss.

In the last wreck of Nature, dark and dread,
Shall in eclipse’s hideous hieroglyph,
One wild form reel on the last rocking cliff,
And shout, ‘The daisy has a ring of red.’

E. J. Thompson.

Mr. Edward J. Thompson is not known as Mr. Chesterton is. But he also is a poet. Most of the poems in *Ennerdale Bridge, and other Poems* (Kelly; 2s. 6d. net) have India for atmosphere. But they do not depend on locality, they are of the mind which Milton tells us is its own place always. This poem has another atmosphere than that of India:

CANA.

The wine ran out, the bearer’s warning glance
Answered the bride’s inquiring countenance.
To Mary’s heart there came
Sorrow lest envious tongues the feast profane,
And scalding tears of shame
Fill up and stain
Another woman’s eyes, to bear the blame
Of poverty that from its lavished store
Showed naked now and could provide no more.
One word that mother spake,
Enough—behold the sleeping virtue wake
Within the Son! Behold those pots arow
And brimmed with ruddy glow!
Hear the Feastmaster’s voice, rejoiced, amazed,
In generous chiding towards the bridegroom
raised:
‘Men give the good wine first, then why hast thou
Kept the best wine till now?’

Even thus, even thus indeed,
Thou dost prevent our need,
Quickening, by looks divine,
Life’s simple pleasures to a richer shine.
Yet more than this transfigured water, Lord,
Thy presence at the board.

R. L. Gales.

Mr. R. L. Gales writes his poems on familiar topics, but the treatment is all his own. The poem which gives its name to the volume *David in Heaven* (Simpkin; 3s. 6d. net) is daring in conception but charming in execution:

David leads the countless quire
Where the singers never tire,
Larks that sing the whole day thro'
In the immeasurable blue;
Cherubim and seraphim
In the tumult of their hymn
Are as winds that fan the fire.

That is one verse. But the book will be appreciated better by the quotation of this shorter poem:

BONUS LATRO.

They took him from his robber-cave
To die on Calvary;
The wise ones of the world were blind,
But the Good Thief could see.

They set him by the Lamb of God,
He felt an awe-struck fear;
The great ones of the earth were deaf,
But the Good Thief could hear.

Around him surged the crowd that mocked,
On the hillside that day;
The righteous men at best were dumb,
But the Good Thief could pray.

He went to take his due reward
When his day's work was done;
The godly men had played and lost,
But the Good Thief had won.

In my death's hour, when it may be,
Bone Latro, pray for me.

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. S. Peebles, Annan.

Illustrations for the Great Text for March must be received by the 20th of January. The text is Ro 7^{24, 25}.

The Great Text for April is Ac 26²⁸—'And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.' A copy of Law's *The Tests of Life*, or of Cohu's *Vital Problems of Religion*, and Shaw's *Christianity as Religion and Life*, will be given for the best illustration sent.

The Great Text for May is Ph 2⁵⁻⁸—'Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.' A copy of Rutherford's *The Seer's House*, or of Lithgow's *The Parabolic Gospel*, and Coats's *The Christian Life*, will be given for the best illustration sent.

The Great Text for June is Ph 2⁹⁻¹¹—'Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' A copy of Rutherford's *The Seer's House*, or of any volume of the 'Scholar as Preacher' series will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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